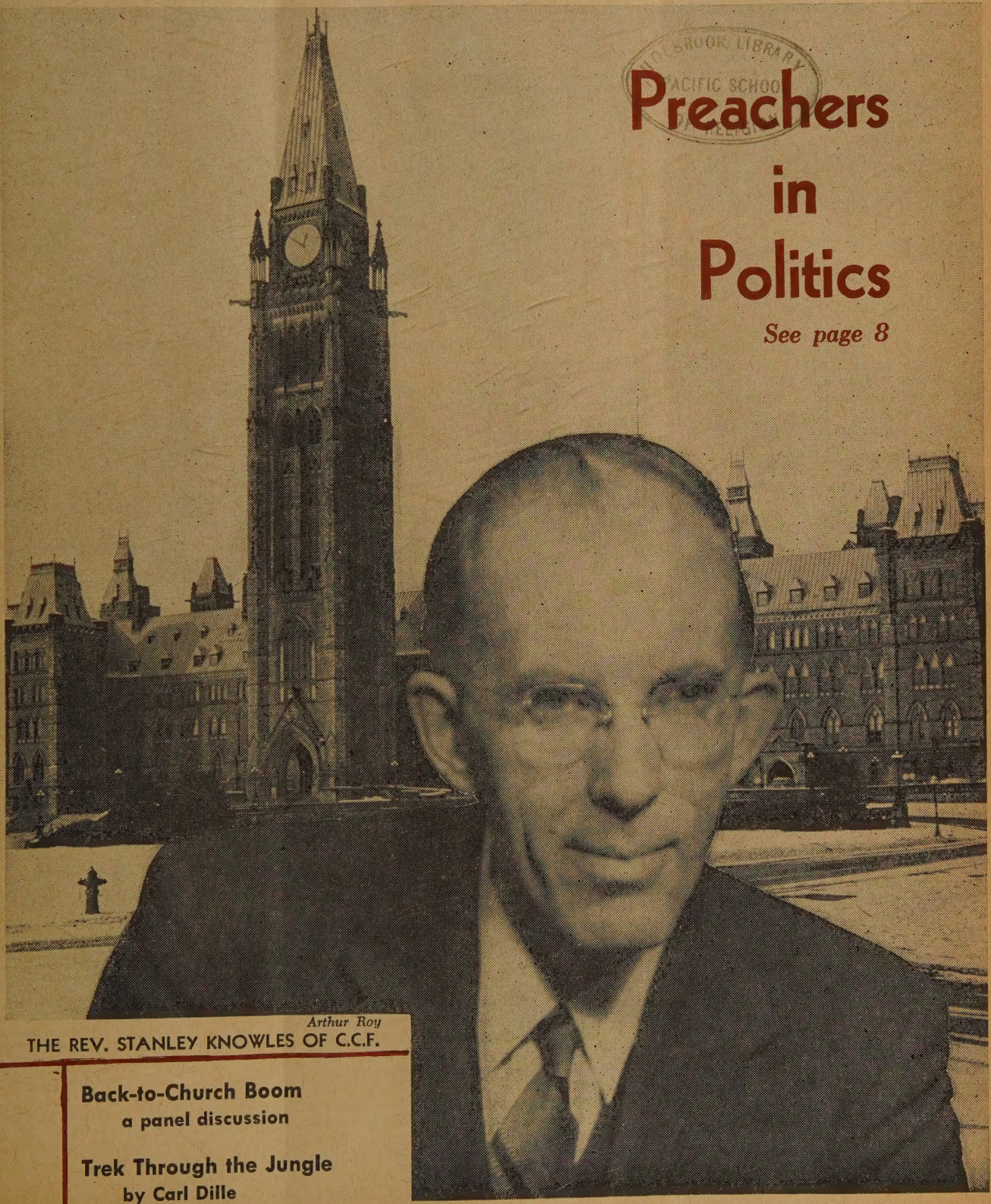
THE UNITED CHURCH

MAY 1, 1958

OBSERVER



PACIFIC SCHOOL

Preachers in Politics

See page 8

Arthur Roy

THE REV. STANLEY KNOWLES OF C.C.F.

Back-to-Church Boom
a panel discussion

Trek Through the Jungle
by Carl Dille

Letters

Answer Own Question

Dear Sir: On the editorial page the first two articles of the Feb. 15th issue might have been reversed to first ask the question, "What is happening to the Sunday School?" and then go on to answer that question, by the Editor's observations with regard to a "Protestant Lent." . . .

During Lent our worship does become more regular. We are more aware of a Greater Presence among us, and around us. Our teaching is more intensive. Our spiritual strength grows. We do become more diligent. Then we find that we do not put aside pleasures as a form of self-punishment or fasting, but we gradually become aware that we are less indulgent in these things because our need for them is less. . .

The ultimate end, of course, is the complete absorption of earthly desires by spiritual needs, not only for ourselves, but for others around us. Then we find that the Editor's formula for a Protestant Lent has become in reality the formula for "Christian Life."

Mcdougall Indian Mission,
Morley, Alta. Ray Smith.

Sector Continuing Affair

Dear Sir: I should like to comment on a statement which appears as part of an advertisement in a letter from Rosedale United Church in Toronto, in which various methods of raising the level of local church givings are compared. The statement, which may be misinterpreted, is as follows:

> "The Sector Plan appears to produce an increase of from 15 per cent. to a maximum of 40 per cent. . . ."

In assessing the relative merits of the Sector Project and other types of campaign aimed at increasing the level of giving, it should be borne in mind that the Sector Project is based on the annual Every Member Canvass in the local church. Thus, if fully utilized, it is a continuing affair in which churches to which it is suited will continue to participate for several years.

The full benefits are not realized during the first year, but develop gradually, as the congregation's sights are raised.

The foregoing should not be taken in any way as a reflection upon work of the Wells Organization. To my knowledge they are unexcelled in their field.

Ottawa. A. W. Tickner.

"We Hold Our Teenagers"

Dear Sir: Your editorial on the Sunday School caught my attention, and many others in our congregation. It was suggested that I write to you and tell of at least one Sunday School, First United, Bathurst, N.B., which is holding on to the teenagers.

In 1947 the total enrolment was 183 scholars and 23 teachers and officers. Now the enrolment is 398 scholars and 42 teachers and officers. The number of families in the town is 433. . . Since the first of January our average attendance has been almost 85 per cent.

Our seniors are divided into two classes with men teachers, and mix boys and girls. One of the teachers has had the class since 1949 and many of the college students home on holidays turn up for classes on Sunday. Our Senior School meets at 10 a.m. each Sunday and the Junior School at 11 a.m., the Junior taking boys and girls up to eight years old. We use the duplex envelopes and last year the schools gave $635.82 for M and M.

We have four other schools in the country districts, and the total enrolment for 1957 for the whole charge was 539 and the total families, 497.

During the year I have been secretary-treasurer our enrolment has never been below 90 per cent., and we are quite proud of our record. I hope I don't seem to be bragging too much, but we felt you should know that the picture is not as black as you painted it elsewhere.

Bathurst, N.B. R. D. Johnson.

"Sure, just walk in. He's only reading a book or something!"

Hospital Ministry Needed

Dear Sir: I was extremely interested in the letter regarding "No Hospital Ministry" by Rev. Donald W. Anderson of Boston State Hospital, Boston, Mass. I feel a lot could be done and rightfully so, for the patients in these hospitals.

I would do anything in my power to help those who are so confined. No one can possibly realize the heartache, save those who are obliged to take one of their loved ones there.

Niagara Falls, Ont. Mrs. E. W. Ryan.

Forgotten How to Laugh

Dear Sir: I would like to compliment you completely on our church paper, and especially the cartoons. Why anyone should write as W. G. Davies of Hamilton I cannot see. Anyone should know that cartoons are meant for a laugh and that cartoonists are free to poke at the pulpit and the pew and what not—so why not bingo and why not his so-called "ancient Christian sect"? They aren't so sacrosanct as all that! People as touchy as Mr. Davies should resolve to be "Ignorers" of cartoons rather than "Observers," since they have forgotten how to laugh.

Eston, Sask. Herbert S. Blezard.

A New Will

Dear Sir: To M. B. Pengelley, "Share Wealth" — why should we leave everyth (is it not a trust?) to our children and neg our Church? I had not thought of Church in my will until now. This, Editor, will be corrected at an early da

Vancouver, B.C. Laym

Dear Sir: I have read with interest various articles re wills and bequests to Church. In Malachi 3: 8 we read:

Will a man rob God? Yet ye have rob me. But you say, wherein have we rob Thee. In tithes and offerings . . .

Many who have considered tithing for one reason or another have not practi it, might be interested in leaving one-te of their estate to God. Perhaps our child would receive a greater blessing than t would receive from the larger legacy would have left them.

Can you forsee what it would mean the Church at large if all Christians wo consider the tithe a just debt and have paid like other debts.

Shelburne, Ont. Non-tith

Those Picture Editorials

Dear Sir: . . . You are to be commend for the timely and pointed "pictor editorials" in the cartoons. They are usua well drawn and preach a little sermon themselves, without any bitterness or mali I have yet to see one which has not meri its place in our Church magazine, and some people are so strait-laced that t find fault with these simple humorous ji at our own frailties, I feel sure they m indeed find the world a sinful place. . .

Winnipeg, 9. B. Harold Stins

Dear Sir: Please continue to publish cartoons to which Mrs. Janney objects. Th are most interesting and amusing and are true picture of our lives in relationship the church today.

Larder Lake, Ont. W. J. Marlo

"This, in the light of our then financial attitude, was considered fantastic . . ."

Wells congratulates the FIRST BAPTIST CHURCH, CORNWALL, ONTARIO . . . and sincerely thanks the MINISTER, REVEREND DONALD A. TIMPANY for his deeply appreciated letter:

CLERK
E. G. IRWIN
1804 DOVER ROAD

MINISTER
REV. DONALD A. TIMPANY
210 BEDFORD STREET

TREASURER
A. W. FREEMAN
819 FIFTH STREET EAST

First Baptist Church
130 SYDNEY STREET
CORNWALL, ONTARIO

March 10, 1958

Mr. J. C. Johnston, President,
Wells Organizations of Canada, Limited,
330 Bay Street,
Toronto 1, Ontario.

Dear Mr. Johnston:

The First Baptist Church of Cornwall, has just concluded a Wells-Directed Building Fund and Budget Canvass to raise funds for our proposed new church. At our final report meeting last evening, the Building Fund total had reached a pledged amount of $78,576.50 and in addition, an annual amount of $15,785.60 has been pledged to our operating Budget and Missions.

There are still six or seven families to be heard from and I have personal knowledge of an additional $2,000.00 pledged to the Building Fund. These amounts have been pledged by just 155 families. A most gratifying result of our Wells-Directed canvass.

We had considered several methods of fund-raising, including the Sector Plan, but were convinced that we simply could not do it ourselves and still produce the large increase in giving we needed.

Last fall we persuaded our people to invite a Wells representative to survey our financial position . . . in the face of some difficulty. As a result of the survey, your representative assured us that we could raise at least $60,000.00 possibly $75,000.00 for a Building Fund.

This, in the light of our then financial attitude, was considered to be fantastic and impossible of realization.

Further inquiry from several Baptist Churches regarding their Wells Campaigns, plus another congregational meeting with a second Wells representative, resulted in a move, with some reservations and a few dissenting voices, to conduct our own Wells-Directed canvass.

Under the capable, consecrated and enthusiastic leadership of your director, our whole Church was soon enthused with the task. From the very beginning, to the successful end of our campaign, your director gave wise guidance and counsel, with no offence to anyone. Rather, he won them to a cause, which, in some instances, some had not been in full accord with. Today, without exception, our people are one hundred percent united. It has been a period of great spiritual blessings. It has been one of the greatest experiences in my pastorate.

We were at first concerned as to where we would derive the manpower for our Wells canvass, but the men responded in large numbers. In two nights of canvassing, we had gone over the top and now the amount stands at nearly $80,000.00 with a few incomplete pledges still to come.

This has been a most happy and joyful experience for all of us. We are indebted to Wells Organizations for the splendid spiritual and material blessings that have come to us through your guidance.

Sincerely yours,

D. A. Timpany

Wells ORGANIZATIONS OF CANADA LTD., 330 BAY ST., TORONTO 1

WHEN IN DOUBT...

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Devotions By PETER GORDON WHITE

Come Let Us Worship

IT is helpful to know that the Bible can serve us as a guide *for* worship, even while it serves us as the word of God *in* worship.

The famous Isaiah passage (6: 1-8) for example, is a soul-lifting experience to read, or to hear, at any time. But it is also a very good guide to some of the key steps in the experience of worship which the prophet knew, and which we too may know in moments of commitment to God. Before you read the passage, think on these things:

- Isaiah felt the presence of God, his greatness and his glory.
- In God's presence, Isaiah felt small and unfit.
- Then a wonderful thing happened—God cleansed him, forgiving his sin!
- Isaiah was then free to hear God's call for help for his people, "Whom shall I send?"
- Isaiah answered, "Here I am! Send me."
- Then he knew himself to be a man under commission; he heard God say "Go."
- And so he goes forth, in God's name, with courage and strength.

Let us pray that this may be true for all of us as we read again and meditate on the rich phrases of one of the best known and most inspiring passages in the Old Testament:

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:

"Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory."

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

The Bible at Home

WHERE there are very young children in the family, it is sometimes a good thing to bring the Bible to the dinner table, open it and read one simple verse. The conversation which follows can be ver enriching.

John 15: 12 would be suitable for th purpose. There you can read for the childre what Jesus said: "This is my comman ment, that you love one another as I hav loved you."

Ephesians 4: 32 is another suitable vers in which you may read the injunction: "B kind to one another, tender-hearted, forgiv ing one another."

Matthew 19: 19 reads, "You shall lov your neighbour as yourself."

Acts 10: 38 tells children that Jesu "went about doing good."

John 15: 14 brings the heart-warmin assurance, "You are my friends."

Psalm 75: 1 is a suitable table grace "We give thanks to thee, O God; we giv thanks."

And there is always Mark 10: 14, which Jesus said, "Let the children com to me."

Parents and others who take respons bility for the Christian nurture of childre would do well to compile a list of suitab verses to remember, and keep the list the back of their Bibles. For Sunda reading, the leaflets supplied to nurser kindergarten and primary children conta carefully selected verses for home use, alon with stories and other helps for the fami with small children.

And for your own nurture in the Wor here is a list of Home Daily Bible Readin for the next two weeks:

May 1. The Ten Commandments....Deut. 5: 6-
May 2. Keeping the Commandments .....Deuteronomy 5: 28-
May 3. The Purpose of the Law....Romans 7: 7-
May 4. "Thy Law Is True"....Psalm 119: 137-14
May 5. Remembering the Sabbath..Exodus 35: 1
May 6. Liberal Giving.....Exodus 36: 1
May 7. The Completed Tabernacle .....Exodus 39: 32-
May 8. The Presence Over the Tabernacle .....Numbers 9: 15-
May 9. An Ancient Benediction..Numbers 6: 22-
May 10. Christ, the Mediator.....Hebrews 9: 6-
May 11. Preparing for Worship.....Psalm
May 12. Nothing but Manna! .....Numbers 11: 4
May 13. Moses' Perplexity.....Numbers 11: 10-
May 14. Moses' Family Troubles..Numbers 12: 1-

Children Looking to Thee

LORD, be with all mothers. Help them to rear the children entrusted to them in health of body, mind and soul.

Show them how to open the eyes of the young to the rich beauties of thy world; the treasures hid in great books; the richness of soul in all thy people of whatever colour, race or nation.

May their children, looking to them, see thee and be led to follow thee. Amen.

—*Georgia Harkness*

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OBSERVER

MAY 1, 1958

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Dr. A. B. B. Moore

IN THE NEXT ISSUE

Victoria's Moore
By A. C. FORREST

Were Temptations Real?
By A. J. EBBUTT

Observations

FROM THE HEART OF B.C. comes an encouraging little story. The Rev. Geo. Affleck of Vernon became ill last year and had to go to a Vancouver hospital where he recuperates among theological books and visiting preacher friends. The church carried on for months without a minister, trebled their budget, produced a candidate for the ministry, supported two small churches nearby, and kept their sick minister's salary paid. The minister's wife writes: "The congregation became a Christian fellowship in the deepest meaning of that phrase."

* * * *

● A DISCUSSION ON MODERN China was published last January, and indications are that the readership was very high. We are using the same technique this issue, with a discussion centred around the place of men in the revival of religious interest. Mr. Ron Lowman is a very able and energetic reporter for *The Toronto Star* who covers General Council meetings and many other big Church Conferences and Assemblies. Mr. Lloyd Sandham is an active layman and author of a recent book, *Christianity and Daily Work*. Mr. Ralph Young is, of course, the Senior Secretary of the Board of Men, and deserves much credit for the tremendous development in lay interest and activity in the United Church.

* * * * *

● LAST DRY SEASON in Angola student pastors from Dondi set out to carry the Gospel in non-Christian territory to the south of the Umbundu country where the Church of Christ has grown strong. They took no purse nor scrip, but safety pins for barter. They were followed by Missionary Carl Dille and his wife of the United Church of Christ in the U.S.A., who are now stationed on the fine old Camundongo field. Their trek is described by Mr. Dille, in this issue. This is an example of the maturing of the African Church; of the way Canadian and other missionaries co-operate; and of the work still to be done by a Church in which African and white Christians serve together.

* * * * *

● TOM ALLAN, the Scottish Evangelist, whose missions in Calgary and Hamilton were so successful, will be back in Canada to hold another in Toronto next autumn. It will be in the central city area, probably in Knox Presbyterian Church, and it is believed there will be good interdenominational co-operation.

● THE WINTER MISSIONS were so successful that those associated with them can't help looking back to analyze the reasons. There are those imponderables of the faith; there is the winsomeness of Allan himself; also there was good co-operation and a concerted drive by the Councils of Churches. In the Hamilton meeting the CC had to put chairs in the aisles to accommodate all the clergy who came to help make plans.

* * * * *

● SOME READERS CLIP and file OBSERVER articles, we are told, and in the discussion on Baptisms in the April 1st issue there is a correction we would like to make. In Dr. Harold Vaughan's piece there are a number of words missing from a sentence. As published it doesn't make sense, and Dr. Vaughan is noted for making sense. The error is ours, not his. In paragraph two, the last lines should read: "received into the fellowship of Christ's Church upon the parent's profession of faith in the person of Christ as Saviour and Lord."

* * * * *

● A FRIEND OF A FRIEND was visiting New York City recently and decided to go to Marble Collegiate Church to hear Dr. Norman Vincent Peale. A distraught usher trying to cope with the crowds thought he was just another member so pushed a carnation in his button-hole, handed him some white gloves and indicated the side aisle. The visitor's wife went on to her place alone, and later when she was coming out she heard her Canadian husband discussing the crowded conditions in the church with another visitor. "Yes," she heard him say, "the church is crowded all the time but the officials are studying the matter carefully and have some future plans well in hand."

* * * * *

● WHEN DR. JESSE ARNUP, one of the Church's most beloved former Moderator's, makes a speech you want to get your pencil out to take things down before you forget. Recently, speaking to the General Council Secretaries, he said: "I don't have enough intellect to be a modernist; nor enough religion to be a fundamentalist." Those who know him, know very well that he has too much of both to be called either.

Editorial

Conference Reform

IN the higher levels of the church's work there are three courts—Presbytery, Conference and General Council. Frequent criticism is levelled at Presbytery and General Council, not because of what they are, but because they ought to do more things better.

But at the Conference itself criticism is frequently aimed, with the suggestion that if the others do their work a Conference isn't really necessary.

The answer to this is that Conference has some very important and specific business which only the Conference can do. As well, it has an exceedingly important function in conferring.

The chief business of Conference is in respect to the ministry and the overseeing of its own work. Its chief contribution may be in discussion of the work of the church as it affects its own geographical area.

The Conference ordains ministers, receives them from other churches, settles them in their work, accepts resignations, approves retirements. While Presbyteries carry heavy responsibilities in these matters, too, and the settlement committee reports to Conference for information only, it is the Conference which carries the load in respect to the ministry of the United Church.

Each Conference has its own specific needs and problems. No General Council can expect to know the problem of education in Newfoundland like the Newfoundland Conference, or Oriental work like British Columbia.

Even in the matter of transmitting memorials to the General Council, which can be very important, some simply fence-sit with a "simplicitur" when they should accept their responsibility and send on with or without concurrence.

The Conferences which think only that "business" is important can get things through with despatch and go home. Some do.

But some Conferences are great institutions. We think of Saskatchewan and the Maritimes, as inspirational experiences from which men and women return to their work inspired and invigorated. From others we know one might return bored stiff.

In recent years Conferences have been grappling with these things, and some have grappled well. In British Columbia they have organized into sections for conferring on certain matters. Such a system has its weaknesses but it encourages far more persons to take part in discussion and debate, an important thing often discouraged in the short and hurried Conference.

Others have been going back to meeting over Sunday. No Conference should meet without a Sunday session, despite the problems it creates back home.

UNIVERSITY FOR THE NORTH

THE question before the non-Roman Catholic people of northern Ontario is whether they intend to let the Catholics provide all the higher education for their young people, or whether they should establish a non-Roman University.

The R.C.'s are to be commended for the vigorous way in which they have set about providing colleges which are already growing into Universities for the youth of the communities of the great Northland.

As Mr. Willson Woodside emphasizes in the new book, *The University Question—Who should Go? Who should Pay?"* the Roman Catholics operate almost half the Universities in Canada as well as some four-score classical colleges giving a B.A. degree. Thirteen new Catholic Universities have been chartered in Canada since 1918. The Protestants have started none.

Protestants, Orthodox, Anglicans, and government seem to have been remiss in not filling such needs, although it should be pointed out in fairness that Queen's Park grants to Universities have increased from a little over one million dollars in 1941 to twenty-three million for 1958-59.

OBSERVER correspondence indicates that northern people are anxious for a University. They are aware that if they don't get started now the only place near home where their young people will be able to go in the future is to a Roman Catholic institution.

Less than two years ago a Porcupine Junior College Committee in Timmins set up to get a college established, made a careful survey, sending out about 6,000 questionnaires. Nearly one thousand parents replied that they had 1,120 children whom they hoped to send to University. Sixty per cent. of them said a University or College in the north would help.

The same survey indicated that University Presidents in the south weren't interested in helping with some branch extension. We think it too much to expect southern Universities to be completely objective. Queen's Park seemed to share the opinion. A letter from Mr. S. G. Ireland of the Timmins Committee says: "The Hon. Dr. Dunlop, Minister of Education, informed us that institutions such as U. of T., Western, etc., have plenty of room to expand without building a college in this area."

Perhaps they have. To do so some have to demolish acres of buildings in the heart of a city. The question being asked by a great many thoughtful people is, whether they should expand so much, and at such expense. Universities can be too big. However, Dr. Dunlop's lack of enthusiasm may be for the setting up of a lot of junior Colleges, especially in communities which are so dependent on one industry.

This question should be receiving more attention from Queen's Park; discussion in the Church's Board of Colleges and Secondary Schools; and a great deal of consideration in the Presbyteries and congregations of northern Ontario.

THE UNITED CHURCH
OBSERVER
MAY 1, 1958

An Editorial Questionnaire

Answered by the Moderator*

Q. *What is the most significant thing you see as you travel about the churches?*

A. The increase in attendance at public worship in the *morning;* the evening services for the most part are on the decline in attendance.

Q. *Why do you think such numbers are going to church?*

A. People have a sense of ROOTLESSNESS — social, moral and spiritual. They have a definite feeling of a need for God. Parents with young families are very prominent in the increased church attendance; they want spiritual nurture for their children.

Q. *Do you find this in rural areas as well?*

A. I have an impression that the increase in church attendance is more characteristic of cities and towns (especially suburban areas) than of rural communities.

Q. *Have you any comment to make on the quality of the sermons you hear?*

A. Such sermons as I hear are usually competent without being very inspiring. There is an over-temptation to quote. There is not enough preaching on the grand themes of the Gospel.

Q. *Do you find ministers overworked?*

A. Yes, and too often in the wrong way. I find many of our ministers think of their office as "running a church" and the Church tends to "run" them.

Q. *Are lay persons becoming more considerate of their ministers?*

A. Yes and no. I think they are being more considerate about their material welfare —salary, expenses, provision of a home, secretarial help, etc.—but on the other hand many of our lay folk could easily do much that the minister is allowed and sometimes expected to do. Many do not understand that a minister needs time for study and spiritual preparation.

Q. *You attend a lot of anniversary services. Have you any comment on the quality of the congregational singing? And choirs!*

A. It is improving, but sometimes the congregation is not allowed to sing enough, because it seems necessary to put on too many "numbers" by the choir. I would like to see more hymns from the book being used—many of our finest hymns are unknown. Sometimes the choir is allowed a free hand with the worship and there is a tendency to put on a *special* display. Our choirs should recognize that they are part of the congregation and that singing praises to God is not ordinary choral singing. I wish our choirs would confine themselves to the great canticles. Some of them shout too much! I am glad to say though that there is a growing sense of the need for *order* and *form* in the worship.

Q. *Sometimes we hear that the United Church has no theology. Do you ever hear that said?*

A. Oh yes!

Q. *Who says it?*

A. The ignorant and the hostile.

Q. *Is there any justification for it?*

A. Certainly not. We profess the Catholic faith of belief in God through Jesus Christ in the Scriptures, creeds, and as stated in our own doctrinal basis.

Q. *Do you think there is a danger that the standards of the ministry might go down through our emphasis on recruiting?*

A. Yes, there is a real possibility, and sometimes actuality of decline in educational standards at the present time. Many of our students are doing far too much work outside their college studies.

Q. *What about the older men who are coming in to study?*

A. One is glad to note that many older men are becoming candidates. Some are excellently prepared, coming as they do from other professions, e.g., engineering, law, commerce, science and teaching. They generally make first class students. Others who come without such preparation find the course of studies to be difficult, but some, nevertheless, show promise of becoming useful ministers.

Q. *What about finances — do you find many churches preoccupied with the business of raising money?*

A. There are a great many campaigns for raising money and I seem to hear more about this than other things, e.g., meetings for study and prayer. But I feel also that interest in money-raising seems to create interest in the church.

Q. *Do they seem to be doing this on their own, or by seeking help from professional organizations such as Wells, or from the Sector Plan?*

A. Many ministers and lay-folk assure me that they could never have accomplished their financial objective without such help.

Q. *What movements in the church, young adult's, women's, men's work, Y.P.U. do you find thriving?*

A. I put men's work first. This is the most promising and encouraging. Our women's organizations tend to concentrate their leadership too much in the hands of older women. They frequently fail to find a place for younger women in their work. In some places I found excellent groups of young adults.

Q. *What about the young people—do you find lots of activity in their organizations?*

A. Not as much as I would like to see. I have been much encouraged by the response of student groups to a serious intelligent presentation of the Church faith with lots of discussion. The greatest lack in dealing with young people is the general neglect of such opportunities in our church life.

Q. *You have been president of the University of Saskatchewan and long taken a great interest in the education of Canadian youth. Do you sense any weak spots?*

A. Yes.

Q. *Where?*

A. The weakest spot is in our high schools. The need to teach so many students with such a diversity of ability and

(*Continued on page* 20)

*The Rt. Rev. James S. Thomson, D.D.

Cover Story

PREACHERS

"Religion and politics do mix if the right kind of man mixes them"

By A. C. FORREST

TWENTY-FIVE years ago, when depression gripped a hungry country, and good men walked the streets in search of work, frustrated preachers stood up in their pulpits and denounced the economic system under which Canadians lived.

Godly men were troubled: by preparations for war among people who loved peace; grinding poverty in the midst of wealth; unemployment where work needed to be done. In order to correct the wrongs they saw so clearly, a great many who had been ordained to the ministry of the church began to preach a social Gospel, advocated economic reform, and turned to party politics.

Some split their churches; some lost their pulpits; many ran for office and were defeated. Some won their elections but drifted from the church. But some went into politics and symbolically kept their collars on. Through the years they have carried on the ministry of the church, fighting for what they believed to be good, and holding the respect of fellow churchmen —even those who disagreed with them.

Here we tell briefly the stories of two of them: The Rev. Daniel McIvor of Fort William, and the Rev. Stanley Knowles of Winnipeg, United Church ministers and veteran members of the House of Commons in Ottawa. Mr. McIvor retired before the last election. Mr. Knowles was defeated in the Conservative landslide.

"Not Enough to Eat"

The Rev. Dan was in his sixties when he went into politics. In 1934 many members of his little basement United Church in a working-class district in Fort William were out of work. He always liked boys and their sports, and so organized three hockey teams to interest the unemployed, and keep the youngsters off the streets.

One evening he was complaining to Mrs. McIvor that the lads didn't seem to have the pep boys of that age should show.

"Maybe they're not getting enough to eat," the minister's wife suggested.

"The next day I invited myself for dinner to a home where there were five boys who played hockey," Mr. McIvor says. "I went at 11.45, and said I was staying to eat. The mother was embarrassed but I stayed and had thin soup and bread. Afterwards I gave her ten dollars and said I wanted the boys to have a good supper so they could play hockey well that night. She didn't want to take it. I insisted and told her that it was her duty to accept help for the sake of the boys. What would happen to them if she got sick? I had my reward that evening when one of the little fellows came and showed me that he couldn't get his pants buttoned up, he had eaten so much stew for supper."

Some time later Mr. McIvor was asked to go out and call on a sick woman in the country. "When I got there I found that they were subsisting on boiled wheat. She wasn't really ill except from malnutrition," he said.

The minister began to make speeches in and out of his pulpit about the needs of hungry and unemployed people. He began to wonder what might be done through Ottawa. At first he was interested in the new Co-operative Commonwealth Federation party, founded by the Rev. J. S. Woodsworth, who once was indicted in Winnipeg for sedition. (His seditious utterance had been from the Bible.)

Not a Socialist

But Mr. McIvor wasn't a socialist, although some of his critics say that he might have run for the CCF only he was afraid he couldn't win with that banner, but could with the Liberals.

His Church officials heard of his political interests and told him that whatever he did was all right with them as long as he remained minister of First Church. One prominent Conservative took him aside and said he would support him, whatever party he ran for. "It finally got so bad that I would have looked like a coward if I hadn't run," he says.

In 1935 he won for the Liberals in the general election, and was returned to Ottawa at each succeeding election. After the House rose he returned to Fort William, where his ambition is to work in his garden, preach "when they can't get someone better" and visit the hospital, calling on those with no church.

Mrs. McIvor, eleven years his junior, says she's not worrying about him not having enough to do. They have fourteen grandchildren, and three daughters live near their home in Fort

The Rev. Dan McIvor, M.P., before retirement

illiam. Daniel Junior is a pilot — "a chief pilot," his father nphasizes—on the west coast.

"Whenever you're in town come and stay with us," he says his friends; "we'll not like it if you don't."

While Mr. McIvor was winning his first election, the Rev. anley Knowles, 27 years old and two years ordained, was going wn to defeat in Winnipeg. Seven years later he made it in a -election in Winnipeg North Centre for a seat left vacant by e death of J. S. Woodsworth. Mr. Knowles, now 49, according frequent quotations in respected and conservative papers like *he Ottawa Journal,* was one of Parliament's "ablest members." w enjoy more respect from political friend and foe. *The amilton Spectator* once called him "the conscience of arliament."

Stanley Knowles decided on politics for some of the same asons as Mr. McIvor, but for a different party. The Reverend an was driven to politics by what he saw. Stanley Knowles as directed that way by what he experienced.

He knew poverty in his childhood; he sensed its bitterness hen he preached to unemployed men as a student minister in 932. He was impelled further when his skilled machinist father as taken from his job at 58 years of age, and put washing reet-cars at more hours and half pay. He made up his mind hen he heard of his father's serious illness in 1934, joined the CF and vowed, "From here on it's the Social Gospel, wherever takes me." His father died the next year.

You Don't Forget

Knowles' fourth generation Nova Scotia parents went to alifornia before he was born. His mother had been orphaned t twelve and did domestic work; she died when Stanley was leven, and he remembers her poor health which he blames on nalnutrition and poverty. He recalls that once the doctor said er only hope for health was to move to a drier climate in rizona, "which was like suggesting going to the moon." He dds: "You don't forget those things."

His father was a devout Methodist, but felt frustrated ecause the Church did not show more concern for correcting onditions in which men lived. He went to Class Meeting. At ome he talked religion and politics.

In 1932 Stanley preached a famous sermon: "Is Capitalism Doomed?" in which he spoke of his father:

"I cannot, nor do I want to, get out of my mind the picture of my father. For 25 years he served as a street railway machinist. Last summer in letters from his company his skill and devotion to his work were recognized. Appreciation was expressed for the suggestions he had made which saved the company hundreds of dollars. But about six weeks ago, in the interests of dividends, efficiency experts, so-called, decided that the oldest men in the shops must go. At 58 years of age, in the prime of his skill he is told that he must lay down his tools. That he might not have to walk the streets in vain, he was kindly offered two years' work at half-pay as a cleaner in the pits under the street cars. Shelved for old age at 58! No thought of a pension, no redress whatsoever, no social provision for his declining years, but worse than that his soul is crushed with the feeling that life is done, that he has only the grave to await. The very springs of life are being crushed by a system whose sole aim is private profit. That's capitalism at work; absolute in its disregard for human welfare.

"The Church of Jesus Christ stands for human welfare. She is concerned for the building of moral character, and for the exalting of human personality. If capitalism is unable to serve these needs, if capitalism is doomed to defeat the very purposes of Christianity, it is the solemn duty of the Christian Church, in the name of mankind and in the sight of her God, to demand that the whole system be thoroughly revised, or completely overthrown."

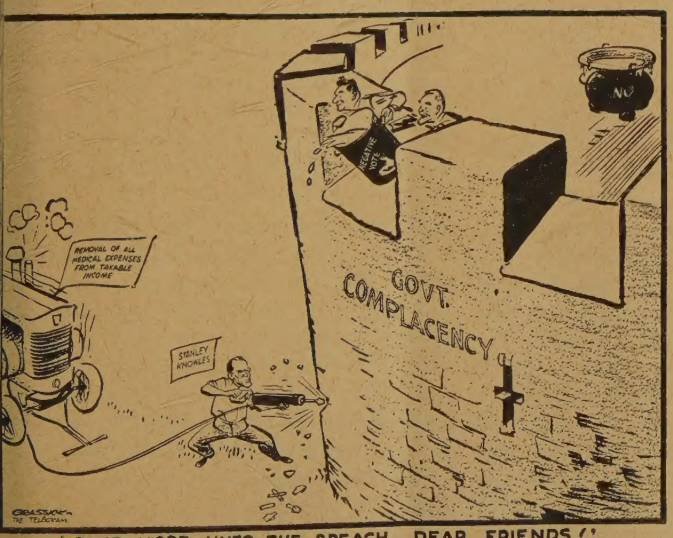
Resolved — "I'd Hit Hard"

Of those years he says, "I tried to preach sermons that would give some hope to the men walking the streets." Later: "I determined that if I could get a chance to hit at the system which was ruining the lives of so many men, I would hit hard."

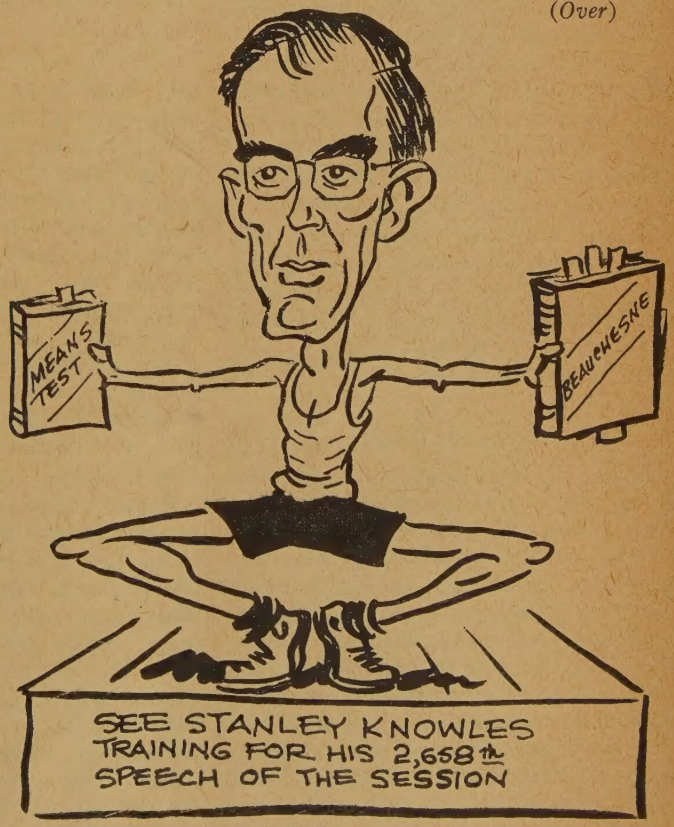
Along the way, experience equipped him for a political role. At 15 he was graduated from high school and went to work as a printer to earn money for college. He worked as a linotype operator in New York, Boston, and then Manitoba. Eventually he found his way to Brandon College and was a class-mate of Tommy Douglas, now a Baptist preacher and CCF Premier of

(*Over*)

IN POLITICS



'ONCE MORE UNTO THE BREACH, DEAR FRIENDS!'



"Knowles' office walls were decorated with framed originals"

Saskatchewan. At a Student Christian Movement Conference in 1929 he first met Mr. Woodsworth and was deeply impressed by his "essential Christianity."

Still Pays Union Dues

He collected academic medals, preached in as many Baptist as United Churches. In 1934 he was ordained. In 1935 he married Vida Cruikshank, Deaconess in the United Church MacLean mission. Knowles still pays his dues to his printers' union and retains his full standing in the United Church ministry.

He boarded in Ottawa in a private home. Their one experiment of moving children to the Capital for the session didn't work out well for their education. So Mrs. Knowles, not over-enthusiastic about that part of political life, remained in Winnipeg. Son David studies science at the University of Manitoba. Margaret is in Grade 10.

He has never worn a clerical collar and does not like to use "Rev." in relation to his political activities. He preaches occasionally, baptizes, conducts funerals, and as time permits assists his fellow ministers in their work.

Mr. McIvor on the other hand has been the unofficial Padre of the House. He lectured the page boys on smoking, and encouraged them in sports. He called on sick members of Parliament, regardless of their party, and claims that MP's are the finest body of men in the country. When an MP he continued as unsalaried minister of First Church for six years. He has often supplied small vacant churches in the Ottawa area, some for rather long terms. He bowled with the House league, played his flute on occasion, and says his wife knows—("we love one another more than ever") — more than he does. When the children were small she remained at home, but in recent years she has been with her husband in Ottawa during the sessions.

Around Parliament they called him "The Rev. Dan." And the recent Liberal convention had him open ceremonies with prayer. Of Stanley Knowles he said, "With one or two others the hardest-working man in Parliament."

"Groans to Gasps"

Mr. Knowles was rarely absent from the House when it was sitting. Once recently he spoke an average of twenty times a day for two weeks. Occasionally when the House rose Liberal and Conservative members clustered around him to find out what they had just done. Columnist Gerald Waring wrote of him when a member: "Knowles is an expert on Parliamentary procedure, unexcelled in Parliament. . . The government has no one who can approach Knowles's knowledge of, and feeling for, the rights of MP's which has been handed down intrinsically unchanged for 600 years. Therein lies his real greatness. His arguments are powerful because they are sincere; because they come from the heart as well as the mind."

Judith Robinson, the clever *Toronto Telegram* columnist, wrote during the pipeline debate: "Government back-benchers groaned in unison when Stanley Knowles rose . . . to raise another point of order. Groans turned to gasps when the member from Winnipeg North Centre began to expound his point." Older members of the House, though they may have become weary with his endless points, learned neither to groan or laugh, but to wait for what might be coming next.

"Role of Opposition"

There was a time when CCF leaders of the Knowles quality believed that some day they might form a government.

But the subject of a recent speech delivered before the Empire Club in Toronto was: "The Role of the Opposition in Parliament." It was the usual able speech. "An Opposition must check . . . and prod the government . . . it must advance and stand for the kind of policies that will persuade the electors its members should be on the treasury benches . . . and will provide better government . . . it is a high privilege to serve as a Member of Parliament in Canada, regardless of the side of the House on which one sits. . ."

Later he told us: "Sure we'd like to come to power, . . . but if we spend our lives down in the corner we will spend them to good purpose."

Knowles likes to list the things once unpopular when the CCF took them up, which later were accepted by Liberals and Conservatives. He and other CCF'ers believe, and critics admit, that much of the social security Canada now enjoys came about through their prodding. "Even external affairs were rarely discussed in Parliament before Woodsworth's day," he reminds us. Incidentally Mr. Knowles makes no secret of his respect for "Mike" Pearson, and for "Davie" Fulton, and is a good personal friend of Mr. Pickersgill, whom he knew when they were both at United College in Winnipeg.

"Fifteen years ago we were crying for the removal of the Means Test and were laughed at. We once wanted old-age pensions of $25.00 a month, and they said the economy couldn't stand it. Even in the last House Mr. Diefenbaker announced two things—after we prodded—which weren't in the Speech from the Throne. What we did in that Session alone will result in the people of Canada being better off."

However, the CCF is not ready to rest on the activities of Mr. Knowles or the Ottawa contingent alone. "Is our mission over when social security is achieved, unemployment ended, and inequities of income have been mitigated?" he asks.

Little Progress

Since the war the CCF has made little progress and has had many set-backs, the most decisive one on March 31st. At the moment the intellectuals . . . the party has many . . . are seeking to make a new assessment of private enterprise, and a re-statement of socialist objectives. The party is thought of by many as a "depression party" whose main job was to criticize capitalism for its ineffectiveness; whose contribution ended with social security and economic prosperity. Even in the recent election, the unemployed who might have turned to the CCF were securing unemployment insurance for which the CCF campaigned.

"In the future there may be more emphasis on the spiritual evils of our system. What does Canada do with its great wealth? What's wrong that Russia produces Sputniks, while America spends more money on re-designing its Chrysler tail-fins than on developing satellites?"

In the past the emphasis of socialism was on redistributing wealth from rich to poor. Now its job, they say, is to redistribute wealth from private waste to social use. Perhaps, too, there will be more emphasis on redistribution of material wealth from countries with more than they can use, to countries which have not enough.

Such questions as these and more are now pre-occupying the party's brain-trusters. Without answers the CCF's future may be over, but Mr. Knowles says "they believe they have the answers."

A few months ago Mr. Knowles was asked by Prime Minister Diefenbaker to accept the Speakership of the House of Commons. It would have increased his income by $13,000 a year. The P.M. had been acclaimed for his action. Knowles could have made a peerless Speaker, and it would have removed an effective critic and a valuable vote from the opposition.

Was he tempted? "Would you think I would be tempted to be neutral in the House of Commons with issues being

(*Continued on page* 25)

Gordon Donaldson tells about

DRUG ADDICTION IN CANADA

in the

MAY 15th ISSUE

MY 200-MILE TREK THROUGH SAND and JUNGLE

The author and the chewing Chokwe baby

A 60-year-old Missionary and his wife made the most treacherous journey of their lives into the pagan world of the earth's most fascinating continent—and came back to tell their story

By CARL DILLE

THE region of Alto Cuito is a sun-hot, grass-dried area of sand and honey that lies inland from the sea in the midst f the dense African jungle. It is a land f suffocating heat, filled with the ring of sects, the strange squawks of jungle birds, he occasional roar of a lion. Over the tockade-defended hut villages of the omadic Chokwe and Luimbi tribes, pagan itch-doctors cast their terrifying shadows. eldom does the white man penetrate this r into the heart of the Dark Continent. Vhen he does, there is suspicion.

For six months in the year—the central frican summer — the sun burns down nceasingly, drying up the plains and the ivers, baking the mud river-beds. During frica's winter, the monsoons blow in from he coast; the rains begin, and the land is renched in floods and wash-out torrents.

If you want to travel you are better off o face the sun than the rain. From amundongo on the interior edge of the ortuguese province of Angola, it is over 00 weary miles through dense forests and cross sand plains to Alto Cuito, the land f the Chowke and Luimbi. You can motor 0 miles over bumpy dirt roads but from hen on you have to slog it out on foot. Ve slogged it out on foot.

There were 13 of us in the caravan. To ut weight, my wife and I agreed to leave ur cots behind us; even our tent seemed luxury at first until we saw the filthy, ck-infested huts of the Chokwe villages. uring the previous dry season, five young frican missionaries had made the journey nto the interior at the instance of the amundongo church, the Dondi young eople, and the Umbundu church council's missionary committee. One of the young men had almost died of the tick disease. This was the real reason for our trip: we felt we had to see life in this remote pagan society for ourselves.

First Day Was Tough

Our first day on foot was a severe test —one which Lois almost failed. We made two mistakes that day: first, Lois tried to keep pace with the carriers and as it is over 25 years since she was a member of a school girls' hiking team, that was sheer foolhardiness; second, we stopped at noon, hot and exhausted, to eat lunch. We should have taken a lesson from the Africans, who eat nothing on a trip. After lunch we never really found our pace the rest of the day. Lois would walk on blindly for half an hour, then throw herself exhausted on the ground. The heat was insufferable, the close air, like a canopy over everything, was swimming with gnats; but she seemed oblivious to it all. Finally, after five endless hours we arrived at the foot of the last hill. On the top sat the village where we would spend our first night. But it took 15 minutes and four stops for Lois to complete the climb.

The Chokwe villages are always built on a hill. To protect themselves from lions that stalk the forests and roam the plains, 15-feet-high stockades are built around the two or three grass-mud huts that comprise a Chokwe or Luimbi village. At nightfall, the gates are closed. Woe betide the person who has forgotten to bring up water from the valley! No one would dare to venture outside the stockade after dark. Within the compounds of these primitive villages, the plump-tummied children play, swirling foul-smelling dirt over with their hands and eating it with no apparent ill results.

The Chokwe and Luimbi live chiefly on honey. Outside their stockades are the tall "honey" trees located on the hills, where the hives are placed in strategic positions. The Africans run their bee trees with the same careful attention that a Canadian trapper would devote to his trap line. In bark troughs, the honey is brought back to the villages; the wax is made into balls, the honey, finally, is taken into civilization and traded on the "white" market. For the Chokwe and Luimbi, there is little other food. They are a hunger-haunted people. And hunger stalks at your shoulder when you enter their land. The women grow a little mandioc and millet for pounding into meal to eat with whatever relish they can find—usually "pigeon peans," fried pumpkins, and large grubs, dug out of moist river land.

A Slower Pace

After a poor beginning, we learned our lesson about travelling. For the next two days we took a slower pace. We carried no lunch. Whether we were walking steadily for two hours or six, we ate nothing but the occasional bite of chocolate. We were soon able to rest on our feet rather than having to throw ourselves on the ground at the end of every half hour. Our practice was to rise with the morning sun and make another village by nightfall. At first the carriers refused to start out before nine o'clock for fear of breakfasting lions. But after a few days we grew to fear even more than lions another enemy of the tropics—the noonday sun. Under its white-hot blaze, a man is made weak and helpless. Our bodies perspired; our clothing stuck uncomfortably to our skins. Our mouths were parched and full of grit from the plains, and our feet were blistered and burning.

(*Over*)

We hardly had the strength to place one foot in front of the other. To open a water flask was an effort. And all the time the heat waves danced and shimmered above the sand. The tufts of grass that covered the plain were scorched and dry. With every step forward we slipped half a step back again. When Lois could stand it no longer, she would try to divert her attention by stepping from tuft to tuft on the dry grass; but inevitably her feet would slip off the tufts and we would have to help her along.

After a few hours in the dazzling heat we would begin to understand how a mirage was just what they said it was—half wishful thinking. Suddenly we would look up at the shimmering horizon and see ahead a shady forest or a cool river. Just when our spirits seemed to be at their lowest ebb we would all at once take heart again and press forward with renewed energy. But after an hour—nothing; nothing but sand and sun.

The rivers were all we dreamed about. They were swift and clear with sandy bottoms. When at last we would reach one after weary hours of treking across a plain, we would wade in knee-deep and scoop up the cool water in our cupped hands, drinking it and throwing it over our perspiring heads.

We preferred travelling through the forests as they offered protection from the sun. But they, too, had their disadvantages: the thick underbrush would whip and scrape our legs until they bled; the insects were sometimes as thick as curtains, and in the deeper rivers, the crocodiles lingered. The small streams we dared to ford (it always, nevertheless, crossed my mind that just maybe a crocodile might be there despite the shallow bottom), but to get across the deeper and wider rivers, we were obliged to step gingerly foot by foot across slimy, half-submerged logs.

Always Short of Water

We were always short of water, Arriving in a village before nightfall, we would see the carriers going from hut to hut peering into the water gourds. They usually found them empty because the Chokwe and Luimbi had learned to exist largely without water. Since the villages were located on the hilltops, far from the valley rivers, only enough water was kept for mixing with their millet and honey beer. While the carriers searched, the Chokwe women, sitting in their little outdoor kitchens would watch everything without making a move. Then the leader of our caravan would saunter over to them. A few words in their language and the flashing of a card of safety pins was like magic. In no time, women, girls, and empty gourds would appear from all sides and a procession was off to the river. When they returned with their dripping buckets, the leader would be surrounded by jabbering, twittering women, each trying on safety pins for size: would three small gold ones look best on this braid above the nose? Or should she choose two large ones for earrings?

A mistrustful and independent people, the Chokwe and Luimbi want no other communities around them—not even their own people. Their villages are inevitably separated by a three or four-hour hiking distance. They group together in families —two brothers, perhaps, with their four or five wives and children; or perhaps a father and his several sons and their assortment of wives and children. The cloud of mystery and suspicion hangs heavily over their heads. If an adult dies, the whole village moves on for fear of lingering evil spirits. Every day we would pass deserted villages. "There!" our leader would say suddenly, pointing to a handful of pitiful little shelters surrounded by a rickety stockade soon to be engulfed once more by the relentless forest. A lion had slipped into the compound unnoticed, lying in wait overnight. Its victim, emerging from one of the huts in the morning, was clawed and mauled to death, and the alarmed and terrified villagers set fire to the hut to burn the evil spirits, then set out to create a new settlement. Outside the compound, we could see bits of mandioc still sprouting through the grass. Here and there some ripe pumpkins hung from their vines. A discarded corn mortar lay in the path, mute evidence that its owner had been in a hurry to flee the evil spirits that lurked behind.

In almost every village we found someone who, at one time or another, had had some slight contact with Christianity. In one it was a woman who during a prayer bowed her head and put her hand over her eyes. Her small son — just a babe in arms— watching his mother, also bowed his head and put his hands to his eyes—but with his fingers spread so he could peek out and see what was going on.

Fetishes and Charms

The majority of Chokwe and Luimbi people, however, live a life of primitive ignorance, blind fear and terror of their witch-doctors. Everywhere we found fetishes and charms: here a carved stick by a doorway where meal was sprinkled to ward off misfortune; there, fastened above a hut where the winds could blow it clean, a broom that had been used to sweep up the evil spirits that brought illness to the occupants. High above another hut, a hawk's nest with chicken eggs in it was an elaborate device to encourage evil spirits to settle there instead of inside.

One Sunday night at a service we held round the fire in a village compound, Lois preached about faith in God rather than faith in witch-doctors. One woman had come to the service with her idol as big as a doll. Our interpreter apparently had enlarged on Lois' ideas and concluded by pointing dramatically at the idol. The woman quickly hid it under her skirt: she would remove it from our sight but not so far that it couldn't still protect her!

In the villages we visited, Deacon Bartolomeu, an Ocimbundu with years of service among the Chokwe and Luimbi and who could speak both their languages interpreted our sermons. He must have improved them for he is a gifted and persuasive preacher. Once when the service was over he asked if there were any questions the people would like to ask about the faith. The Chief of the village spoke

(*Continued on page* 25)

African beats hollow, wedge-shaped drum

A stockade-surrounded Chokwe house

Pengelley *"Observer" reporter* — **Sandham** *Plant superintendent* — **Young** *Church officer* — **Lowman** *"Toronto Star" reporter*

THE BACK-TO-CHURCH BOOM

The pews are filled . . . there's a new interest in religion . . . but is it really making any difference to industry, business, or the man in the street?

ngelley: Are Christian men, today, making their influence felt on all levels of society, on the assembly-line worker and the bank President, alike? What of this rumour that has been prevalent lately that all over North America—perhaps throughout the Christian world—there is renewed interest in religious thinking? Ron, could you get the ball rolling for us?

owman: I certainly think from where I sit that there has been a definite resurgence of interest in religion. Whether you can call it a revival, I don't know. As for the church reaching the ordinary little chap right down at the bottom level—the ditch-digger and the man on the street—I doubt very much if it is being done successfully. I haven't seen any signs of it, certainly.

ung: Well I think there *is* some sign that this man is being reached. I can't forget congregations which I have visited in scores of little places, in small towns and in rural communities, in the mining centres where the whole congregation is made up of working people.

ngelley: What about the suburban churches?

ung: Often the suburban church has been criticized, but people are flocking to churches, and there is a large and growing number of active lay folk, both men and women. I don't think this is just a shallow thing. I think it is real revival in religion!

Lowman: Well, Ralph, I hate to interrupt or contradict. I would hate even to quote the gentleman who told me this, but a very prominent Protestant minister told me that his honest, candid opinion was that at this stage the suburban churches are no more than good clubs . . . his opinion was, and I quote exactly, "Country Clubs," "Sunday Clubs." He said, of course, it is not the same in every case, but in the vast majority of instances this was his honest, candid opinion.

Sandham: If the people who move out to the suburbs and form these new communities were looking for that kind of thing they could do it with far fewer restrictions if they got outside the confines of a church.

Lowman: That is true; but isn't it fairly true to say that this is fashionable?

Some Value In It

Sandham: The fact that many people like it makes it a popular thing and therefore you would say it is undesirable in some sense? I don't buy that. It seems to me that if many people want to get together and have a fashionable club in the suburbs, and they do it in the name of the church, there is still some value in it.

Pengelley: Isn't this in a sense a Renaissance? Wasn't the church of a hundred years ago really the centre of the community, and isn't the reason for the claim that there is a new interest in the church the fact that the church is beginning to assume that responsibility once more?

Young: The church went through a Reformation in a very dramatic sense 400 years ago. I am one who thinks that we are in the middle of another Reformation now, and one of the signs of this at the world level is the move toward unity, working through such bodies as the World Council of Churches. At the first Assembly in Amsterdam in 1948, it was declared that: "Only by the witness of a spiritually alert and active laity can the church reach the modern world." It was therefore decided that conferences be held, particularly in the area of the Christian and his daily work. They thought that surely, if religion has anything to do with life, it must work through a man in his occupation.

Lowman: Well this is very true, but the sort of thing that baffles me is why the church doesn't make more of such good statements as that made by Reverend William Berry when he said he knew how tough it was to be a used car salesman and a Christian, too. This makes people sit up and think; it annoys them; it shocks them; it irritates them, but it makes them think. Perhaps it should be

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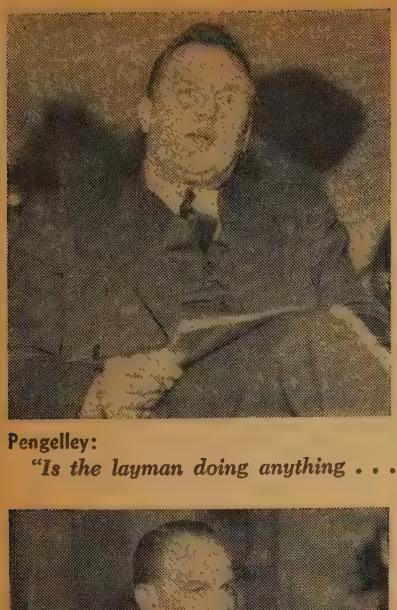


Pengelley:
"Is the layman doing anything . . . ?"

Young:
"Examine the facts and you'll find . . ."

Lowman:
"I see your point . . . but I can't agree"

Sandham:
"I wasn't a second-rate citizen."

said more often. But the church and its ministers and its priests aren't saying this.

Young: Excuse my interruption, Ron, but you are almost implying that the church is a body that expresses its voice and the people listen. My contention is that the people *are* the church.

Sandham: That's right. It is said that we talk one language on Sunday and a different one during the week when we are selling cars. Most people tend to be this way. But our point is that laymen are beginning to realize that this should not be so. And that church people are the only ones who can interpret one language to another. Since I, as an active churchman, understand the language of the church, I go and talk to my counterpart in the shop in the terms that he understands and by this method interpret what the church has to say.

Lowman: I can see what you are driving at, Lloyd, but don't you think it is the job of the man who wears a dog-collar to get into the middle of labour and labour unions and understand the way the laity thinks?

Sandham: Not entirely. The one thing at which you would expect the minister to be good is in his job of ministering. That means he should be able to interpret to me basic human values and I, in turn—because I know my job and he doesn't—will interpret these values into my job.

Lowman: That may be all right for Presbyterian style churches, but what about the other churches—the Roman church and the Anglican communion for example? They give a completely different conception of what an ordained man should be.

Sandham: True. This is what we might call a conventional construction which is widely prevalent in our United Church, too, but I think Ralph can tell you that many Protestant denominations have had the same concern we are talking about.

Young: I think it is significant that a report on the laity to the World Council of Churches at Evanston said the real battles of faith are being fought in the shops, the offices and the factories—and added that the Church *is* in these spheres in the presence of the laity. The minister, we think, has as one of his main functions the preparation of the laity for their ministry in the world.

Pengelley: I wonder, Mr. Young, whether you could tell us something about how the Elgin House Conference, sponsored annually by the United Church, is affecting the work of the Church. I have some statistics here: I think there were 580 men at Elgin House last summer, of whom only 87 might be described as farmers, skilled or semi-skilled trades-men. Now does that indicate to you true rejuvenation of interest amo working men?

Young: Well, you are using an isolated ca in citing the Elgin House Conferenc While there were not many men prese who actually make their living workin at the bench or the assembly line, neve theless the influence of the conferen doesn't stop at the level of the whi collar worker, because large numbers these men are leaders whose influen may go out far beyond their own circle Then again, the Elgin House Conferen is just one of fifteen or sixteen su conferences across the country that a sponsored by the *Board of Men* of o Church. For example, if you had attend the Conference at Stanhope Beac Prince Edward Island, you would ha been among a majority of farmers a small shop people who spoke fro various occupations in that part Canada; or if you had been in Banff, y would have met a lot of prairie farme

Christian Selling Used Cars

Pengelley: I see. But let me ask, how c a man carry Christianity into his da life? How *does* he reconcile himself wi problems such as that of the car salesm referred to? How do you find the balan between Christian conscience and t necessary business tactics of the mode day? I think it is crucial to our wh society. It is, to my mind, the re problem—how is one to lead a Christi life, based on Christian morality, wh the whole business and economic socie seems to be geared to a philosophy "let's beat the next guy"?

Young: Ask Sandham! As a man w doesn't work in industry, I would theorizing.

Sandham: When you scratch your he and think about it and talk about it wi people, you find that the gap betwe Christianity and daily living is a kind artificial barrier that we ourselves put I think we are stumbling over things should not be stumbling over. Now seems to me—take a management m and a union man who go to Elgin Hou and come back and find themselves acr the bargaining table taking *oppos* positions. How do you reconcile th you see!

Lowman: How do you? Do you find th it works? Is it your experience that m coming from Elgin House are better a to bargain with one another?

Sandham: Certainly.

Lowman: Well, I have personally hea labour say in no uncertain voice th it was pretty disgusted with organiz religion being so completely disorganiz

e don't beat our heads against a wall the way we once did; e've begun to take a more mature approach" – Sandham

: a meeting I attended in Hamilton me time ago the spokesmen for religion ere nearly all ministers of the United hurch and some of the other denomi- tions.

ng: They were all ordained ministers priests of the church?

man: Yes.

lham: Now this is where we part mpany.

ng: Yes it is, and my contention is that e people on the one side of that table. e men from labour—if they have con- ctions with any church at all, as I rongly suspect most of them have—are much the Church as the men on the her side of the table representing man- ement. If they criticize the Church, en they are criticizing not only those posite but themselves as well. Do you e my point?

man: I see your point perfectly, but can't agree with it.

ng: And until those of us who are embers who are *not* ordained ministers, t officials of the congregation, not lers and stewards and teachers, even— til we see that we have responsibility thin the membership of the church . . .

Across the Bargaining Table

man: All you say is quite true but the ct is that if you want to inject the achings of Christ into the bargaining ple—all right. On one side you have nagement and on the other side you ve labour and these men are the urch. It would seem that the church not being reflected too well these days ound the bargaining table, because ont page headlines will tell you that u are all wet from the word go. I ree that the church is people, but you ve to remember that if you are going get labour and management together rough the good offices of the church u have to expect the church to co- erate, and the church has been getting rare old roasting, as I said before, for disinterest.

ham: But we must recognize that ile labour - management relations are ctic, strained, imperfect, yet as you k back through the years, the general nd has been an improvement in the of all people.

man: Let's say it has been a general provement in the lot of labour. The y I read the headlines these days it would seem to me the first chance management has to crack back a few of the things it has had to give up over these last two or three decades, it will.

Young: You are not equating management with the church?

Lowman: No, I am not, for one moment.

Sandham: But you say the relations have not improved?

Lowman: I would say they have on the surface. When a new contract is signed we get a picture on page one or page ten of Walter Reuther shaking hands with Rhys Sale. This looks good. Everybody is happy again until the next bargaining stretch and then, in we go again.

Sandham: You must remember that the things that make news are the unusual. Many day-to-day relationships in business and industry that reflect improvement are missing from the front pages. Both in union and management we are into the second and third generation of our growing stage. We don't beat our heads against a wall the way we once did. Men have begun to take a more mature approach.

Lowman: Yes, but new trials and tribulations are on the horizon, the worst of which is automation—this is a stunning problem.

Sandham: I fail to see it.

Lowman: Well, my contacts indicate otherwise. This is the dark cloud on the horizon unless it is properly handled.

Sandham: Not at all. This is simply a repetition of a thing we have been through a hundred times. You had it when they introduced the cotton jenny in England, and smashed them. After they weathered that storm, the whole economy improved. Should we give everyone spoons to dig excavations instead of using bulldozers and steam-shovels?

Lowman: I am merely reporting what I have seen and heard. But you can't get away from the fact there's going to be an awful lot of leisure time knocking about.

Pengelley: I would like to ask this: how can the church convince the man on the assembly line that his job is interesting and creative? That to me is a problem that ties in with the one Ron is concerned over. It seems to me there's an awful lot of dissatisfaction in the world today. Should not the church be doing for the man—and I mean this in a very practical sense—what the assembly line cannot do?

Sandham: It's my feeling that we tend to intellectualize too much about the other man's job. It becomes more meaningful if you say to yourself: "how would the church talk to *me* about *my* job"? I used to work on a production line and we worked from eight to five, and seven to three-thirty making parts for automobiles—did the same job day after day and had no thought of any other job. I did not feel like a second-rate citizen.

Lowman: No, certainly not. Why should you?

Sandham: I didn't feel that I had some deep problem here that somebody had to solve for me. I felt that I was doing a day's work and earning an honest living.

Lowman: In other words, you would be what the man calls psychologically well adjusted. But, Lloyd, as a representative of management, answer me this: You have a railway strike; the union heads are seeking economic justice for the members of their union but they know at the same time the strike will tie up miles of railroad right across Canada and leave all kinds of hamlets without food. How can you reconcile these things with practising Christianity?

Sandham: Well, I *could* say that Christianity is beset by many obstacles.

Lowman: As a matter of fact I can remember when a highly-respected voice of the United Church was told by a prominent voice of labour to pray more and talk less.

People Must Speak Out

Sandham: It would seem to me that in any social or economic matter the Church—and by that I mean the people who *are* the church—must speak out.

Lowman: But when you say the Church, you cannot avoid this shameful condition of a divided church. The word "orthodox" church is to the native-born Canadian a foreign thing.

Young: I am not so sure of the desirability of having one voice, one Christian voice. We certainly cannot get it right now. And as to this question of labour and management, to me it is significant that the labour union movement is a child of the church.

(*Continued on page* 21)

Rev. J. A. Davidson

Rev. E. G. Smith

R. J. Fraser

F. H. Muir

• Plug for Pubs

Ad Lib

By J. A. DAVIDSON

ALTHOUGH I have fewer than a dozen grey hairs and still have a boyish spring in my step, from time to time a younger minister will ask my advice in a manner which suggests that I am a mellow old body with the wisdom of many many pastoral years stored in my frosty pow. I find this sort of thing both flattering and insulting. Recently a young minister, newly ordained, asked my advice on religious periodicals. He was interested not so much in the scholarly journals as in the periodicals that are, as he put it, "of most value to us ordinary ministers in our ordinary work."

So, clearing my throat and putting on my most owlish expression, I dispensed to him my advice on religious periodicals for us ordinary ministers. He was kind enough to suggest that what I had to say might be helpful to others. (Laymen, too, may find it helpful. Some may wish to widen their religious reading; and others may wish some suggestions for gifts for their favourite ministers.)

The first periodical on my list is *The Expository Times* (published monthly in Edinburgh). I wouldn't want to be without it. The articles are, on the whole, of a high standard, and are of value and interest to any minister who is not afraid to stretch his mind a little. Each issue contains two children's sermonettes and four or five sermon-essays. The book review section is comprehensive and reliable: some of the scholarly journals may be better in critical assessments of some new books, but a minister wishing sound advice on current religious books can do no better than regularly read this monthly. Most ministers in our Church find this monthly theologically congenial.

The Preacher's Quarterly, an English Methodist publication, is a sort of half-way between the scholarly quarterlies and the pulpit journals. Its name describes its aim and purport. I have been reading it since shortly after it began publication in December 1954 and I can commend it very highly. It should be much better known than it is on this side of the Atlantic.

For news and comment in the religious field two weeklies are in a class by themselves, *The British Weekly* (now coming from Edinburgh, after long years in London) and *The Christian Century* (published in Chicago). Both are always interesting, consistently stimulating, and often provocative to the point of being infuriating. Subscriptions to both of them should have a high place in a minister's budget.

The pulpit journals do have their place in a minister's reading programme, but when they are looked upon merely as a source of ready-to-preach sermons they are menacing to his integrity and effectiveness. The best ones now are *The Christian World Pulpit* (London), *The Pulpit* (Chicago), and *Pulpit Digest* (Great Neck, N.Y.). Probably it is best to subscribe to one at a time, changing every year or two.

The minister's own interests and capabilities and solvency will determine which of the theological journals he should take. He should subscribe to at least one. And I wish to point out that *The Canadian Journal of Theology* is a much better journal than some of our breezier types seem to think.

Well, there it is. Yes, I've failed to mention a number of worthwhile periodicals —so I'll just name a few of them, ones I have found helpful: *World Christian Digest* and *The Christian World* and *The Methodist Recorder* (all of London), *Church Management* (Cleveland), *Pastoral Psychology* (Great Neck, N.Y.), and *The New Christian Advocate* (a monthly for ministers published by the American Methodists).

And now, a good subscription agent will be pleased to do business with you.

• Printer's Error

Welding the Wedding

By E. GILMOUR SMITH

IN our local paper the notice appeared, "Mr. and Mrs. John Doe announce the engagement of their daughter, Lois, to Harold Jones. The welding will take place in August." A printer's error is sometimes only annoying or amusing, but on rare occasions it seems almost inspired. The one letter misplaced expresses vividly the strength and permanence which should characterize every marriage.

Two pieces of iron which are joined together by plates and bolts, may be disconnected easily, and each separate piece remains the same as it was before. But when welding has been used to join them, the metal of each flows into and becom a part of the other. No longer are th two separate pieces, but have become o

Such is marriage. It is a legal contra which the civil authority authorizes dissolves. But it is much more than th Two lives have merged their identity in new relationship which is for life. T welding power is mutual love. Witho that there can be no valid marriage as t Christian Church understands it. T marriage comes into existence only wh love of each for the other binds man a woman together with enduring loyalty a self-giving love. We rightly use the wo "solemnize" in regard to the wedding ce mony. Neither church nor minister ma the marriage; they simply give religio and legal recognition to the fact that a m and woman pledge their troth in the li long relationship of matrimony. Throu the years the bond should grow more fi as mutual love deepens and expresses its in loving-kindness and tender mercy.

This is the ideal of what marriage sho and can be. A happy home where lo reigns is one of life's richest gifts. But su a continuance of the first, fine rapture not inevitable or automatic. For ma reasons love may grow cold, and the trage of a broken home may result. What the Shall religious and legal recognition given to the fact that the conditions wh make a marriage have ceased to be? cannot grapple with this situation sim by making divorce difficult or impossib Other partnerships will be set up with sanction of religion or law. And this particularly the case in communities wh churches rigidly exclude all divorce Timmins, with approximately 7,000 hom social workers state that there are fewer than 700 common law unions invo ing not only adults but children of both first and present unions. In the main th people are aloof from churches.

The maintenance of Christian marri depends on the acceptance of Christ standards of life. If husband or wife away into immorality or intemperan selfishness or cruelty, it will be hard maintain the bond of mutual love wh holds a marriage together. Young peo contemplating marriage, and men women already wedded, must realize sanctity of marriage as a holy relations instituted by God.

• 25 Years Later

'he Doorbell Rang

y R. J. FRASER

WE know him well enough to tell his story for him.

Sent away to university in a big metro-olitan city, his first Sunday he did the customed thing. He went to church, lecting a solid-looking, imposing structure sembling his own. It was Communion nday, and the familiar words of invitation ere spoken, but, strangely, now for the st time, they raised disturbing questions. e wondered: "Is mine called a "sister angelical church"? Should I have brought "certificate"? Am I in "good standing"? doubt, then confused, he left before the mmunion.

He walked the streets, perplexed, dis-rbed, right until evening, then, desperate, called at the vestry door. In his experienced, immature way, he tried to press his feelings, and was slightly sur-ised when all he was asked was where as he rooming. On mentioning a Univer-y street fraternity house, he was told, That's good, for we can walk a way gether."

When Sherbrooke street was reached, the her said, "I must turn homeward here. our way lies in the other direction." here was a kindly pat on the shoulder, a therly "God bless you, son," and the niling reminder, "Now be sure to come ack next Sunday."

We've heard him tell, many years later, was just a lonesome kid, but didn't now it. I was 'ripe for the picking,' had then fallen into understanding hands. But l the way he talked only of the 'services' the Church—there were so many—and e weariness. He wasn't a bit sensitive to youngster's deepest needs. I didn't go ack to Church, because before that next nday arrived a classmate, who *thought* sensed my deepest need, treated me to y first drink."

So, as he has further told, twenty-five ears went by. "Looking back," he has id, "I don't blame either of them—they st didn't seem to understand. The first never met again; the other died in a natorium. But in those years of careless selessness that followed I, too, failed eople all along the line, having little care r *their* problems, except a pat on the back, a hand-out, maybe sympathy or cheap advice—or a drink."

The big, conservative, imposing stone structure is gone, pushed aside, as it were, by a world on wheels, to make way for a gasoline filling station. Until it, in turn, gave way to yet another "service" institution, where gaudy tavern neons blatantly invite, on the site where the sanctuary lights had ceased to glow.

Were this the end of his story, it would be disenchanting, and depressing, indeed. It is not, for he has told further, that what may have been denied him in those student days, he finally did find—though at the cost of those twenty-five semi-wasted years—in "the church that is in their house."

Sometimes it may be fated, that the conventional drowsing, self-preoccupied institution — even as so often with the individual, himself — must be "pushed around" by our understanding, ever-attentive God, until a belated awakening *does* take place. ●

• Come With Me

Invitation to Japan

By FRANCIS H. MUIR

KYOTO, Japan — Come with me! I'll take you in my bumpy little car through the terrifying traffic of Tokyo. Battered housing stares unashamedly open and impersonal with over-clad or under-clad women and children swallowing the dust and exhaust of huge smelly buses on narrow streets.

We pass a little plain building, a rough unpainted cross on top, which you will recognize as a Christian Church, not nearly as impressive as the ornate Buddhist or Shinto shrines set off in a quiet corner and towering over the hovels around them. But missionaries have been working in Japan for 98 years. Their every effort has "not been vain in the Lord" and you will see more hopeful aspects.

We pass out of the hubbub through a gate in the compound of the Mission House and into quiet. The food here looks Western but it has not the familiar flavour. It takes six months to acquire a "taster" for prevailing foods.

The next stop is at the centre of the Church in Japan. The Protestant Christian Centre or Bible House is the counterpart of 299 Queen St. West, Toronto. On the 8th floor, mainly reserved for missionaries, are the offices of the Inter-Board Committee — IBC for short — of which The United Church of Canada is a co-operating unit. Here are missionaries of many denominations and boards, all from the United States with the exception of the Board of Overseas Missions and the Woman's Missionary Society of The United Church of Canada.

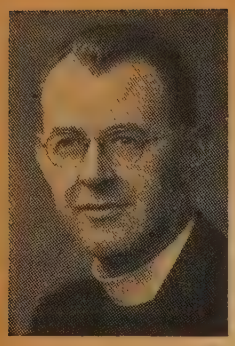
Members include: The Reformed Church in America (Dutch Reformed); The American Board (Congregational); Evangelical United Brethren; United Christian Missionary Society (Disciples of Christ); The Methodist Church; The Presbyterian Church in the U.S.A. (North) and The Evangelical and Reformed Church. You will meet men and women of many denominations all working under the United Church of Christ in Japan.

While Union was brewing for many years it was finally realized in 1945. When the missionaries returned to Japan following hostilities they found that all Protestant Japanese churches had been united and they agreed to become co-workers in the new united church. All fields are manned by men and women of various communions whose work is directed by the Japanese Church.

The Overseas Board and the W.M.S. of The United Church of Canada continue to set and pay salaries through IBC and to supply housing of missionaries with, in some cases, additional funds for the missionary's own need, like car allowance. All other grants of money from abroad for general church work, construction of new churches or schools go directly to the Japanese Church for administration.

"Kyodan" (united group) is the name by which the Church of Japan is known. It is well organized, with committees for everything on which missionaries are well represented. The Church is divided into conferences as in Canada, and each missionary is attached to the one in which he works. Also, as in Canada, each missionary is "called" to a local church, one in which he is able to do the particular work he was sent to Japan to accomplish. This is auxiliary to the work of the organized church. The missionary seeks to "plug up

(*Continued on page* 20)



By A. J. EBBUTT*

Mark describes Jesus' baptism as a subjective experience; to Matthew it was objective . . .

Why WAS Jesus Baptized?

ONE OF A SERIES

BAPTISM was a real experience for Jesus. It was a genuine baptism, not mere play-acting. The historical approach has firmly presented as a fact a real Jesus, who had a human nature similar to ours, with human growth, mental development, human ignorance and temptation. His experiences were real experiences. When Jesus came to be baptized, we can believe that His total experience would not have been complete without it.

If, then, the baptism of Jesus was an act with real meaning, does it follow that Jesus was a sinner? For the rite of baptism of John was a baptism of repentance. Had Jesus sinned so that He needed to repent and be forgiven by God? It was this kind of a question which made the baptism of Jesus a source of embarrassment to the early Church. How could One who was sinless submit to a baptism of repentance? The Gospel of Matthew tries to get around the problem by suggesting that John protested baptizing Jesus, while the Fourth Gospel omits the story altogether.

Why was Jesus baptized? It has been felt by some that since this baptism was one of repentance, Jesus by submitting to it must have had sins to confess. This view, while wanting to do justice to the reality of this act of Jesus, does not allow for any other explanation of John's baptism than one of repentance. From the Gospel records, the attitude of Jesus seems to be of One not conscious of sin, as that term is ordinarily understood, so it is better to believe that Jesus did not participate in this baptism because He was a sinner.

We must also discard the view of olden theologians, that Jesus Christ as the Saviour of the world bore its sins representatively, and His baptism symbolized the washing away of the sin of the world. There is some truth in the idea of corporate personality, for Jesus came to think of His mission to the world in terms of the Suffering Servant of God of Isaiah 53—One who would suffer vicariously and bear the sins of many, but it was this very experience of baptism which seems to have been the call to such a vocation.

There were possibly many motives which led Jesus to be baptized by John.

(*a*) To begin with, Jesus with His keen moral perception would be stirred by this

Professor Ebbutt is dean of arts and director of theological studies, Mount Allison University, Sackville, N.B.

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WRITE FOR PROSPECTUS

ssage of John, and would interpret it as all of God not only to repent but to do will of God. It was a call to a moral ormation for the individual and for the ion. The preaching of John would clarify thinking of Jesus upon His vocation. r a long time, Jesus had felt His special ship with God and had had the con- tion that God wanted to use Him in a cial way. But in what way? Certainly in terms of the traditional conception the Messiah, that of a conquering king, perhaps in terms of the Suffering vant of Isaiah 53. When Jesus was otized, there came the assurance of His l to a special work in the words He ard and the vision He saw, a confirmation t His thinking and resolution had been line with God's will for Him.

This explanation of why Jesus was ptized suggests a development in the nking of Jesus, a thought which tradi- nal theologians hesitate to entertain. ey feel that if Jesus Christ was God arnate, then at no moment could He be aware of His divine nature and of His k. However, if this were so, His would t have been a real incarnation. So we l that in His real humanity the moral sciousness of Jesus would develop and uld reach a climax in the baptism.

(*b*) The baptism of Jesus can also rtially be interpreted as an act of dedi- ion and preparation for His life's work. sides a call to repentance, John's baptism s a consecration of men for the kingdom righteousness to come. We cannot ieve that Jesus would remain impervious such a high call, but responding naturally uld feel in such an act of dedication the ginning of His life's work.

(*c*) When Matthew in his account of baptism of Jesus has John protest sus' request to be baptized, Jesus replies, et it be so now; for thus it is fitting us to fulfil all righteousness." Jesus me not to destroy, but to fulfil the law. lived by the law of His people as far possible. It is true that He was more erested in the spirit than the letter of law, but He did not remove the ancient dmarks of His ancestral faith just for sake of doing so. His acceptance of ptism at John's hand was not formal but l; here was a rite it was fitting for all al Jews to keep because of its implica- ns. "Us" implied all the people, and sus included Himself. "Righteousness" plied their obligation to God.

(*d*) We can discern another possible son for the baptism of Jesus. It would natural for Jesus, who had long given ought to His relationship with God and God's will for Him to identify Himself th the Suffering Servant of the Lord of iah 53, and so take up the Semitic idea corporate personality expressed in that apter. Just as the Suffering Servant was representative portion (remnant) or individual of the nation, so Jesus thought of Himself in this light. His baptism was in the nature of an acted parable. It was His act of self-identification with His people.

(*e*) There is a suggestion of truth in an apocryphal Gospel which makes Jesus answer His mother who suggested they go to be baptized by John, "In what have I sinned, that I should go and be baptized by him? Unless perhaps this very word which I have spoken is a sin of ignorance." While we reject the blunt explanation that Jesus was baptized because He had sins for which He had to repent, we must connect Jesus' baptism with His real incarnation and true humanity, and thus with the question of a normal moral development for Him. Luke suggests this, "Jesus increased in wisdom and in stature, and in favour with God and man." (2: 52.) So is it not possible that One who had developed His moral nature and spiritual sensibilities to such an extent that He felt a special relationship to God would look back upon previous stages of such moral development as imperfect, and that in such stages He had acted in ways which later called for repentance? Think of Jesus' own words, "Why do you call me good? No one is good but God alone." (Mark 10: 18) It would seem that Jesus recognized in His own thinking that He had not attained, nor was already perfect.

Jesus submitted to John's baptism for various reasons. He was baptized because He recognized in John's baptism the call of God to a moral reformation in which He was to play a part; because He thereby dedicated Himself to the Kingdom of righteousness to come; because as a loyal Jew He wanted to fulfil all righteousness and keep the appointed ordinances of God; because it would be natural for a Jew to take up the corporate idea of personality and identify Himself with the fortunes of His people, especially with the ideal of Isaiah 53 before Him; and because from His moral height Jesus may upon retrospection have discerned the imperfect stages through which He had passed. Some such ideas must have been in the mind of

(*Continued on page 29*)

A Mother Prays

That I may guide their lives
But leave the making in thy hands:
Father God, sustain me.

That they may know thy love
And not be burdened by demands:
Jesus Christ's, my yoke be.

That they may find at home
Peace to restore, strength bursting bands:
Spirit, live within me.

—Elizabeth Bieman

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MODERATOR ANSWERS

(*Continued from page 7*)

interest tends to handicap those w should be prepared for advanced studi at the university. The result is th many students fail in the first year the university — others need what called "Remedial English" and "Rem dial Mathematics."

Q. How do young people feel about chur union?

A. They often ask me what progress, any, is being made.

Q. How do you find the feeling towar church union?

A. The interest is flagging because there so much talk and nothing happens.

Q. Somewhere you spoke of the Unit Church as a national Church. In wh respect is it national?

A. It is national in the sense that it nation-wide, not only in its interest b in its objective. The United Chur does not exist as a denomination, i to uphold some particular set of do trines or to maintain some form church order and government. Its so objective is to minister to the Canadi people. It is also national in that it h made its appearance from within o Canadian life. ●

INVITATION TO JAPAN

(*Continued from page 17*)

the hole" as it were, in the existi programme.

The missionary's wife works with t women's organizations, helping members express themselves publicly, holding coo ing classes in her kitchen, all the whi facing the problem of teaching her ov children in the home, or wondering ho they are getting on in boarding school. S is often very lonely.

Missionaries do educational work in t large, impressive Christian Schools a Colleges; they do social work in slum scientific agriculture in rural areas; eva gelistic work in all these and in factori and coal mines; they teach Bible in the own homes. Medical work has never be strong in Japan. In fact, the Church the has never asked for medical missionari However, among those churches sendi missionaries to Japan and not connect with the IBC — Nazarenes, Anglican Lutherans, Presbyterians and many fai missions—some are doing a limited amou

The trend of thinking in the Christi Church in Japan is shown in the *Jap Christian Quarterly* and the *Japan Ye Book,* which are published by the Fello ship of Christian Missionaries, to whi body most missionaries belong. The Kyod and many of the Mission Boards of t IBF are members of the National Christi Council. ●

ne Back-To-Church Boom

(*Continued from page* 15)

ham: It seems to me that there is a iblical basis for ironing out these ubles and difficulties that labour and nagement get into.

man: Yes, but isn't it rather curious it while none of the big churches has d any sparkling or startling page-one ccesses around the world in labour-nagement relations, the work of Moral armament is known the world over. en when it is happening in Siam, we t it reported here in Canada.

ng: There is no doubt about that. But us not isolate the successes to one oup. There is the department on the urch in Economic Life, for example, hich operates under the National Coun- of Churches in the United States. At e tenth anniversary dinner last fall, ey had on the platform, representatives big business, and big labour, and big vernment. One of the top-level visers in Washington was a special eaker. The chairman of the evening s the Mayor of Cincinnati. The Presi- nt of Ohio State University was there d told how a representative of the urch in the person of Cameron Hall me to his office in Washington when was in charge of defence mobilization n years ago and invited him to attend conference in Pittsburgh which would ing the representatives of labour, man- rement and the Church together. He id, "I didn't want to go, but I didn't re not go—now I am glad I went." Whitehouse of CIO—AFL—one of e top leaders in the United States— tended greetings and referred back to e origin of the labour union movement. he churches are not blind.

man: I wouldn't say for one moment at they are—but they're not going far ough.

gelley: Let me ask this. In Russia, all e cultural life of the country is carried n by the State. Now is it conceivable at in Canada we should look more to e Church to undertake the lead in orts, in cultural pursuits—art, music, rama—and recreation, generally?

ng: I think if you examine the facts ou will find that the vast programmes f sports activities and recreational ctivities in schools, even arts and crafts ctivities and music and so on, in the ublic schools, are there because of the act that 40 years ago and less the itiative came from the Church. Later he school authorities took over little by ttle. Here the Church again demon- trated and pioneered in something that was really a community job. It has done that in hospital work and in education, and it must continue always to do it. I don't think, though, that it should necessarily capture some part of secular life and claim it exclusively.

Lowman: When you say that the Church has given the lead, Ralph, what exactly do you mean? How is it giving the lead today?

Young: Well, through study groups, for example, the Church made surveys of the slum areas in Halifax. They got stories into the press and over the radio so that finally through the course of some years, there has been an upsurge of indignation and concern. Now, the city is taking action and a new residential area will be developed there.

Pengelley: By the way, Ralph, is the layman doing anything these days about recruiting for the ministry?

Lowman: I would like to kick that one off if you like, because the thought I have is this: the average father will do anything he can to talk his son out of going into the ministry. I think the church should get into these vocational guidance classes and lay its claims before the teenager who is on the verge of graduation and on the edge of university.

Young: We have had some interesting experience in our men's conferences on this point. While we haven't overemphasized this need, nevertheless, through the experience that men have had recently at Elgin House and Banff and so on, numbers of mature men in their thirties and forties have come home persuaded that there was only one road for them and that was the ministry. I can illustrate this with the story of the man who came to Stanhope Beach last year. A brilliant young engineer with a contracting firm in P.E.I., he went home and within a week knew that he must go on and study theology. He is now at Pine Hill Divinity Hall. From that same conference another young man left his work and has gone in. From the Limberlost conference last fall, two men have gone in for the ministry.

Lowman: I think you will agree, though, Ralph, that the best source of supply is still the university age—can't the Church get in there early and stake its claims?

Young: Yes, it is getting in early, and the basic unit here is the family. I come from a part of the country (the Maritimes) where it is still regarded as being a great moment in the life of a family when a young man announces that he is going into the ministry; there is a warmth in the congregation and the family rejoices when a young man makes this decision. I think the lay movement is helping to establish this kind of climate.

Pengelley: Who are filling our churches these days? Are they the young people—the students and young office and factory people—or are they mostly adult, middle-aged folk?

Lowman: I don't know whether Ralph and Lloyd will agree with me or not, but it's been my experience that it is the young marrieds with a couple of youngsters going to Sunday School.

Young: Yes, in many cases that is true. It is true in the suburban areas and even in downtown congregations where the programme of the Church is attractive.

Lowman: Well, someone has said that the United Church is probably responsible for the pastoral oversight of somewhere around four million Canadians—I think this was an estimate made not too long ago by the Reverend James R. Mutchmor —and at the same time I think it is true to say that the communicant membership of the United Church is fewer than one million. Would you agree this is rather a bad thing?

Young: Well, it is a challenge and it means that all of us have a tremendous responsibility. ●

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

Gladys Taylor

THE Ryerson Fiction Award for 1958 has been won by Gla Taylor, Thetford Mines, Que., for her novel *The King T* The prize is $1,000 in cash, with royalties and other earni extra. Mrs. Taylor, who has written the story of the Un Church at Thetford Mines and occasional verse for THE OBSER won the 1956 award with her Manitoba novel, *Pine Roots.* Eastern Townships of Quebec is the locale of this new book, there lived the Kings, the last of the Loyalists to come f Vermont, and the Michauds, whose home it had been for 150 years. The tree in the King front yard became the syn of neighbourly joys and sorrows, of racial and religious differen Can these be resolved? We'll wait and see. The book shoul ready by September. . . Three of the 1957 publications of Committee on Missionary Education reached the best-seller list—over 100,000 co each. The two books for U.S. Home Mission study reached 260,000. The third b used in both Canada and the United States for Japan Mission study, was *Cross and C in Japan* by Charles W. Iglehart. 124,000 copies of it are in circulation. The boo *This Is Japan* was a close runner-up.

The Gift of Conversion

By Eric Routley. (Muhlenberg, Philadelphia.) $2.50.

Reviewed by W. G. Onions.

Dr. "Billy" Graham's campaigns (and our own National Evangelistic Mission) have re-focussed attention on the Church's responsibility for evangelism, so that this is a most welcome and timely book.

Evangelism implies "conversion." But what is conversion? Is there a norm? Exactly what difference does it make? Are there any recognizable signs? What does "preaching for conversion" or "preaching for decision" mean, and what are the dangers to be avoided? Beginning with the Biblical background and the classic examples of conversion (Paul, Augustine and Wesley) Dr. Routley deals with these important questions in a decidedly fresh and illuminating way.

Words like these make a preacher stop and think. "We have said that conversion brings a man to freedom and to a vital and positive *being* which as an unconverted man he did not enjoy and of whose possibilities he was but dimly aware. We preach, then, in order that men may be led to freedom in the Spirit, in order that they may walk with God as responsible and responsive sons of God. If that be true, then those who see evangelism as their calling must beware of a kind of preaching which appears to do this, which even says it is doing this, but whose appearance and profession is a lie."

Dr. Routley explains that he is not bringing a charge against any particular technique of evangelism, "because the offence is the consent to a temptation to which all preachers and evangelists stand open. The temptation is so to preach as to make the hearers of the preaching *dependent.*"

He distinguishes three kinds of dependence which all preaching should seek to avoid: the first is a dependence on particular preacher; second, on the Bi and third, a false kind of dependence God.

Altogether an extremely thought-pro ing and worthwhile book!

The Religions of Man

By Huston Smith. (The Musson B Company, Ltd.) $6.00.

Reviewed by D. K. Burns.

Here we are told about the religions of many races have lived by. Dr. Sm sets out to do something more than w another book on comparative religion. object was to communicate, to interpret men everywhere the meaning which great world religions had for the live their adherents. This he has succe admirably well in doing. He has suc grasp of his facts and such facility making dry as dust details interesting are much in his debt.

He has performed a real service. It service to international, inter-racial un standing for it helps remove mountain bigotry and ignorance. It is a servic ministers and laymen. The book has de comprehensibility and usefulness.

And There Was Light

By Rudolf Thiel. (Translated from German by *Richard* and *Clara Winst* (Toronto: McClelland & Stewart.) $7

Reviewed by L. H. Cragg.

And There Was Light is a very g book in the sense that it vividly con the "feel" for science. It is a good b in other ways, too. It covers the w sweep of astronomy from the earliest when men used the stars to find their p in time or space to this day and spectac discoveries about the immense reaches space and the myriad bodies distrib through it. But in telling the story of m discovery of the universe, Thiel man to bring in a good deal of the story and development of the science of physics.

es all this with the skill of a good teller.

ave read many accounts of the work he great pioneers of the scientific sance, Copernicus, Kepler, Galileo ewton, but none was more successful this one in carrying me back in ation into their time and in infecting ith some of their zeal for a deeper standing of the universe around them. has done an amazing job of making omy fascinating yet understandable, king the growth of scientific ideas g, and of making the work of ists seem as absorbing as it really is. m the translators and the publisher ook has received the treatment it es. The English version is easy to and almost entirely free of those rd constructions that so often mar a ation from the German. The book is tively presented on good paper, and illustrated with helpful diagrams and g photographs.

recent books this is certainly one of est suited to stimulate the scientific sts of bright young people or to the scientific curiosity of their s.

sings of Belief
piness is a Habit
Secret of Serenity

Gordon Powell. (Toronto: The sson Book Co., Ltd.) $1.75 each.

iewed by A. J. Wilson.

r. Gordon Powell is the minister of a yterian Church in Sydney, Australia. s the largest membership of any stant church in the country and a y noon interdenominational service of thousand. These books have grown this remarkable ministry.

Blessings of Belief answers eleven ons: Why we believe in God, Christ, Virgin Birth, and others. The answers amed at laymen, and are satisfying, lustrated with interesting stories and ent quotations.

Happiness is a Habit the author deals he reasons for man's unhappiness and ire. The answers are based on Scrip- are down to earth, and abound in ations taken from his own experience people whom he has led to a full and life.

Secret of Serenity. In a dozen brief ers the author faces the whole on of modern intellectual and moral etude. They were written with special s in view, many of whom had been ed to the author by a psychiatrist. ecommendations are simple, practical positive. In our world of tensions. l nerves and frustrations these little have a practical and effective way of ng a need. It may be that the answers nes seem too simple and easy, but re Bible based and, as the illustrations from his own experience show, ive. Perhaps they are a needed cor- e to the abstractions that have often panied our religious ministrations, ave confused rather than helped the er after the peace, satisfaction and ness in service the Gospel of Jesus t provides.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. In the United Church are there specified days for Communion services, and do all of the churches have the same number of services each year?

A. The custom of having communion at least four times a year is quite general throughout the United Church. Also in the majority of churches it is customary to observe the Sacrament during the Easter Period, in late spring or early summer, early fall — often on World-wide Communion Sunday, and again in December or January, but there is a wide variation in the actual dates. Some congregations observe Communion every month. In a great many churches now there are additional Communion services at Easter and Christmas, and on other occasions, and again in some of the frontier communities observance of the Sacrament is unfortunately not very regular, depending on the visit of an ordained minister, or one licensed to celebrate it.

Q. After serving a Charge for four consecutive years should a minister continue his services unless he is requested by the Church Board or the congregation to remain?

A. The Board or congregation has no business asking him to remain—or leave. He continues until he or the Church requests the Presbytery for a change in pastoral relationship.

Q. When a member of the United Church is married in a United Church is it customary for a fee to be charged?

A. Many Sessions provide for such a fee out of which sometimes something may be given to the caretaker and the church organist, etc. It is a Session matter.

Q. How many United Church Homes are there in Ontario? Where are they located? How many persons in each?

A. There are three United Church Homes for Senior Citizens in Ontario: Ina Grafton Gage Home, Toronto, 50; Hillcrest Lodge, Orillia, 14; Northdale Manor, New Liskeard, 33.

Q. What is the monthly rate for private and semi-private rooms?

A. This varies from $52.50 for semi-private to $65 for private. Where a person has only the old age pension they are asked to pay that amount less allowance of reasonable sum for personal needs. If the Home takes $40 or $45 from such a person the balance must then be absorbed by the local board or the church as a whole.

Q. Must the person be ambulatory?

A. Yes.

Q. Occasionally our Committee of Stewards meets immediately after the morning service. We have a number of fine rooms in our church for committee meetings, but they always meet in the Sanctuary itself. Do you think this is a good idea?

A. No. It would probably be wiser to meet in another room in the church, but we suspect that you might lose half your Stewards, especially if they have families waiting to get them home.

Q. Do you think that groups inviting women workers, ex-missionaries, ministers' wives and others to speak should offer to pay their travelling expenses and recompense them for what they have had to pay a baby-sitter while attending the meeting?

A. Yes.

ese two have carved a big place the preacher in Canadian politics"

(*Continued from page* 10)

t out on the floor?" he asks. And "Roly" Michener made a good er. I've never seen a better."

was rumoured before the election that Liberals, troubled about the future, being very friendly to the CCF. Some ered if partnership with the CCF d be possible. Knowles said "No".

"Do So Mix"

January Mr. McIvor, 85, hit the ines advocating better pensions for servants. Twenty-two years ago he ighting for health insurance. Later he cated pensions for the handicapped, has been associated with that sort of ation through the years. February 3rd acated his office two doors from Mr. aurent and headed for Fort William.

r. Knowles who, despite his looks, is nd despite his gaunt frame eats well, s long hours and is full of energy, ld, if he equals Mr. McIvor's record, at least another 36 years of public He is 20 years junior to the more hful-looking Mr. Coldwell, and is his ous successor.

hatever happens in the future, whatever happens to other ministers who turn to politics to get things done, these two have already carved a big place for the preacher in Canadian political life, and have proven that religion and politics do so mix—when the right kind of man mixes them. ●

TREK THROUGH JUNGLE

(*Continued from page* 12)

up: "We know that there is a God, and we know that there must be a better life than this (his glance swept over the little group of filthy, fear-ridden people) but we never before had anyone come to explain it to us."

In another village, Deacon Bartolomeu found some people who had once stayed in his own village but had left to follow their family to a pagan society. With his deft way of making an African story preach a sermon, he told the fable of the bird who needed food: the bird begged from the mouse. The mouse said, "You'll eat the food and then fly away without paying for it." But the bird promised faithfully to pay. And in return the mouse let him have a granary full of grain. When the bird's granary was again empty, he took his family and flew away in the night without paying. For five days and five nights they flew on without stopping so the mouse could never catch them. But when they finally landed in a tree, there at the foot was the mouse. "So you see," concluded Deacon Bartolomeu, looking his old friends in the eye, "you left our Christian village to follow your family, thinking nothing of the faith you left behind. But here it has caught up with you again."

Others Will Follow

Upon our return the leaders of the Camundongo church met to discuss what they could do to evangelize the vast pagan area. It was decided to send a nurse and an evangelist-teacher. The nurse will prove a potent force in combatting witchcraft, while the evangelist will teach and preach. He will have a school for children in the morning and for adults in the afternoon, teaching the three R's and the Bible. In two villages we found young married men anxious to learn all we could teach. It is from these adult pupils that we hope may come the converts who may later attend the Camundongo Rural school and prepare to be leaders of their people. We know it will be a long, often discouraging pull—the first missionaries in Angola had only eight converts in eight years! ●

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About People and Places

Ask Government Study of Immigration Integration

Concerned about the integration of the immigrant into Canadian life, the Board of Home Missions at its recent annual meeting forwarded a recommendation to the Federal Government asking for the establishment of a Commission to study every aspect of this problem.

Henderson

The board appointed the Rev. Robert Henderson to be the new Superintendent of Home Missions for British Columbia, and honoured Dr. W. P. Bunt, who retired from the post.

It reported 265 students on the summer fields, and increased salaries of married ordained ministers to $3,200 with free, furnished manse, with comparable increases to single ordained ministers and lay supplies; with additional travelling allowances.

Everywhere there are new churches and new halls and enlarging and rebuilding, Dr. M. C. Macdonald, the secretary, reported when speaking of church extension, a major responsibility of this board. All the superintendents made mention of it, but Rev. H. M. Bailey particularly told of the increasing growth in the southwestern part of Ontario which is being handled by extension councils and committees.

The board heard of the shifting of population in Newfoundland and its effect on people and churches, and learned that the young ministers and their wives are meeting this challenge well and keeping the church in the centre of community life.

It heard also of the survey by the Toronto Presbyteries, which Dr. J. I. Mackay explained was being made to learn if the work of the church in the "inner city" was as effective as it should be for the newly-arrived immigrants.

Both Dr. Robert Hall and Rev. A. D. Stade reported the urban growth in Saskatchewan, but emphasized the major problem of ministering to the rural areas. If the present trend of movement towards the cities continues, there is indicated a period of disturbance and frustration. People in the rural areas are pleading for the church to hold its stability in waning community strength.

The alarming total of vacant charges in the Maritimes and the need for more ministers was stressed by Dr. W. S. Godfrey, who said that despite this fact the standard of work was high, the result of the untiring labours of students and retired ministers.

Dr. J. A. Lyttle and Rev. Dwight Powell told how the church has kept in touch with the mining communities of northern Ontario and Alberta. Where a new mine opens, there the church is found; where a new oil field is discovered, there is the church.

Dr. George McMillan, absent through illness, reported by letter that the United Church has five young ordained ministers manning all but one of the Indian missions and giving added strength to this work in the expanding northern Manitoba.

Rev. R. F. Karpoff is working with the Doukhobors in British Columbia, and Dr. Bunt told of the "Protestant Group" made up of young professional men and university students who, while anxious to retain their Doukhobor traditions in the spiritual, religious and cultural realms, wish to take a more active part in the social, educational, economic and political life of Canada. task of the United Church is to sh friendly interest and to help by u standing.

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Two Get Kaufmans

For the first time **two** Kaufman Sch ships will be awarded at the gradu exercises of the United Church Tra School in Danforth Ave. United CH Toronto, on May 13th. The recip graduates of the school, are **Miss I McCalla** and **Miss Bernice Moore.**

Miss McCalla received her Arts d from the University of Alberta and t school before entering the United C Training School. She has been Ass Secretary of Christian Education in I toba, Girls' Work Secretary for the I of Christian Education of The U Church of Canada, and is presently Y People's Secretary of that board. She to leave for England in late July a study in one of the British theol colleges 1958-1959.

Miss Moore was also graduated fro University of Alberta with a B.Sc. d

Moore

McCalla

and attended the United Church Tra School following a year with Mornin Community Centre in New York. graduation in 1952 she has been Direct Christian Education in Canadian Mem Church, Vancouver. This year she is s ing at the School of Theology, Bo University. She plans to attend the Ecu ical Institute in Switzerland and Selly in Birmingham, England.

The Kaufman Scholarship, aw approximately every two years, is the of Miss Emma Kaufman and is adminis by the United Church Training Schoo

Bequests from Five Provinces

From estates in Ontario, Saskatche Nova Scotia, Quebec and Manitoba, United Church of Canada, during quarter January to March, 1958, receiv number of bequests.

The Boards of Christian Education Church Extension receive $5,000 each the estates of Oliver Mowat Pate Windsor, Ont., and John H. Stroud, Fer Falls, Ont.

Overseas and Home Missions were rem bered. To the first named Board fro estate of Mrs. Jean Duncan Collins, E Sask., $500; $1,000 from the Fred Maitland Journeaux estate, Ottawa, and the residue from the estate of C Irene Payne, Campbellford, Ontario. H Missions receives $300 from the estat Miss Hellen (Ellen) Cobban, Carlyle, S and $500 from the Frederick Henry M estate, Morrisburg, Ont.

To the Missionary and Maintenance from the estates of Miss Edna M Burton, Brooklin, Ontario, $2,000; Joh Rudell, Kitchener, Ont., $500; and D

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ood, Ottawa, one-twentieth of the e, and a contingent bequest from the of Miss Agnes Renny, Victoria, B.C. Pension Fund receives one-half the e on certain contingencies from the I. Davis estate, Mimico, Ont.; one-th of the residue of the Andrew W. estate, Halifax; two-thirds of the ue from the Helen D. Bain estate, as, Ont., to be divided between homes nsioners and Church Extension. $4,000 Pension Fund from the James G. Ross , Montreal, and $500 from the Edward n Turner estate, Glenholm, Man.

leges and Secondary Schools gets) from the Laura L. Marchant estate, outh, N.S., and one-sixteenth of the e of the Mrs. Florence C. Maguire , Toronto, for bursaries for needy nts for the ministry.

United Church of Canada receives from each of the estates of Miss E. E. Campbell and Miss Mary Ella n, both of Toronto, and one-quarter e residue of the estate of William r McGeachy, Chatham, Ont.

Folk on Old Topsail

financial campaign for furnishing the **Home for Senior Citizens** on the Old il Road, St. John's, Nfld., is being held 13th to May 4th. In addition to the hing of the general rooms, it is esti- that each bedroom will cost $500. building has progressed to the stage it is possible to plan for the opening dedication early in September, when it pected the Moderator, the Rt. Rev. S. Thomson, D.D., will officiate.

etown Renovations

Ridgetown (Ont.) Church has reno- its basement and Sunday School s. The congregation gathered recently spect the new paint and drapes, the ble partitions and lantern screen, and oy a pot-luck supper. The rededication e was conducted by the chairman of Presbytery, Rev. R. L. McConnell. R. W. Young, Ph.D., is the minister.

More Payments

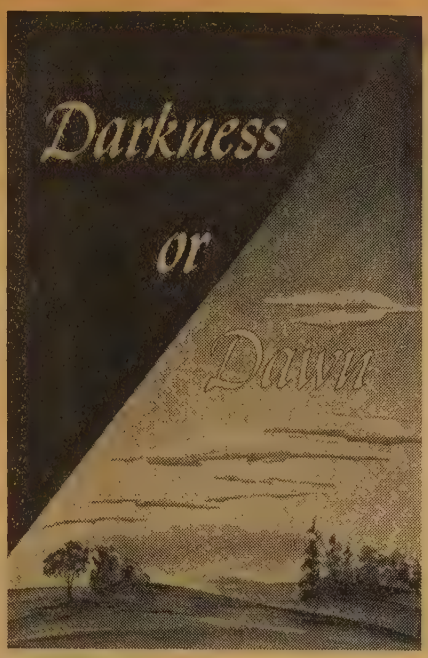
nambra Ave. United Church, Toronto, rated the final payment of the mortgage congregational thanksgiving dinner. Woman's Association, which had pro- the money, took an important part e special ceremony conducted by the ter, Rev. Richard Simpson. Centre ytery Chairman Rev. W. H. Shaver ssed the gathering.

Firsts Celebrate 50th

rking the 50th anniversary of both **United** and **First Presbyterian** churches ince Rupert, B.C., a "50 - 50 Preaching on" is being held. The first part took last month when Dr. W. G. Berry, tor of the National Evangelistic Mis- was missioner. He gave seven addresses ed around the theme "Good News of " Meetings were held in the two hes, the total attendance being just over . Fifty persons rededicated themselves hrist and His Church. In the fall, a yterian missioner will conduct the d phase of the mission, the goal of is to "Win one hundred for Christ" rt of the British Columbia centennial rations. Ministers of the two churches Rev. Vernon McEachern, First United, Rev. Ivan S. Gamble, First Presbyterian.

ver from 1917 Blast

ilt in 1920 under the ministry of the Rev. John Y. MacKinnon to replace a



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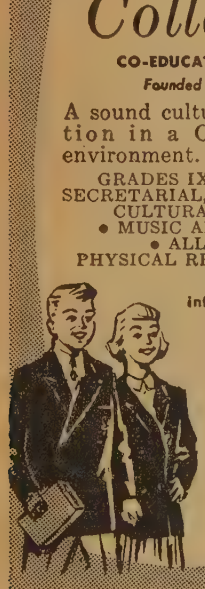

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building destroyed by "the great explosion," **St. John's United Church,** Halifax, N.S., recently celebrated the final payment on the mortgage in a service of thanksgiving. Appreciation was expressed to officers and ministers who have worked towards this end and a particular tribute was paid to Rev. J. A. Pue-Gilchrist during whose ministry the debt reduction campaign was begun in 1930 when debts amounting to $109,000 were against the church. The service was conducted by the present minister, Rev. R. W. Braine, assisted by the minister of visitation, Dr. H. S. Strothard, and Dr. J. D. MacLeod, a former minister. Mr. W. H. Matheson, Sr., one of the original bondsmen, touched the match to the document held by Mrs. Arthur Cox, widow of another bondsman, and Miss Jessie Pentz, representing the Woman's Auxiliary.

Fit for a Queen

Mr. Mungo Martin, Chief of the West Coast Kwintal Indians, put the final touches to ten of the tribe's characters on the 106-

Martin chisels for his Queen

foot tall totem pole to be sent to the Queen in London, as part of British Columbia's centennial celebrations.

To Sunny California

Dr. Gerald A. Larue, graduate of St. Stephen's College, Edmonton, pastor of United churches at Notikewin and Edmonton, has been appointed Associate Professor in the Department of Religion of the Graduate School of the University of Southern California. Following post graduate study at the Pacific School of Religion in Berkeley, Cal., Dr. Larue did work on the use and understanding of the Bible in the seven western states for the Councils of Churches.

Norwood of City Temple

From 1919 to 1936 **Rev. F. W. Norwood, D.D.,** made famous the pulpit of the City Temple in London, Eng. It was the church to which Canadians invariably went on arrival in that city. Dr. Norwood came to Canada in 1939 and served St. Andrew's-Wesley United Church, Vancouver, and St. James in Montreal. He was a noted author and wrote right up to the time of his recent death in Burlington, Ontario, where he and Mrs. Norwood were making their home.

* * *

Rev. A. E. Lunau died in Toronto, April 4th. After an active ministry in Ontario he retired in 1932 and for the past ten years served as assistant minister at Westmoreland United Church, Toronto. **Rev. John W. Fawcett, D.D.,** well known and hono in the Alberta Conference, died at H River on April 2nd. **Rev. H. McCon** died in Millbrook, Ont., March 28th. was the first ordained minister betw Moose Jaw and Portal and served in Saskatchewan Conference until retire in 1936. **Eva P. MacKay,** wife of the Rev. Hector MacKay, died in Winni Man., March 22nd. **Florence M. Saw** wife of Rev. Thomas E. Sawyer, recently in Victoria, B.C.

Radio for Organist

Mr. Jack Rugg, for nearly half a cen organist of the Makinak (Man.) Church, honoured at a recent fireside service presented with a clock radio by Mr. E Cottingham, the lay minister.

Two for Ministry

Mr. Jack Nield, St. Paul's United Chu Virden, Man., has been received as a didate for the ministry by the Bran Presbytery.

Mr. Lorne Edmund Heffelfinger, son Rev. and Mrs. G. G. Heffelfinger, Atw Ont., a student at Emmanuel College, received as a candidate for the ministry a special Perth Presbytery service in Cen United Church, Stratford, Ont. The didate is a graduate in Arts from Sas chewan University, was a social worker two years with the Saskatchewan Dept Social Welfare. An older brother, Roy the United Church minister at Birch H Sask.

Walker Goes Home

Dr. Alan Walker was welcomed home the citizens of Sydney, Australia, gathered in the Town Hall to greet after an absence of two years conduc evangelistic missions in the U.S., Can England and Europe. The occasion marked his new appointment as Superin dent of the Central Methodist Mission, w is not only a great preaching centre re nized as a national platform, but exerc a vast philanthropic ministry. It cont and directs twelve institutions, among w are two hospitals, three Homes for the A a children's Orphanage, a Youth Hostel, a Home for Destitute Men.

Spreads Sector Plan

In the interests of the Sector Plan, **Sterling Kitchen,** Associate Secretary of Missionary and Maintenance Dept., mad five-week tour of western Canada, visi major cities where sectors were held fall and are repeating again this year, also sector centres in Manitoba, Saskat wan, Alberta and British Columbia. June, Mr. Kitchen will be one of the lea of the first Maritime Sector Director's W shop, at Mount Allison University, Sackv New Brunswick.

English in Europe

Canadians planning a summer abr often find it difficult to discover Chu services in English. The Alliance Reformed Churches has sent along the lowing list: Paris, the American Church, Quai d'Orsay; Berlin, The American Chu Onkel-Tom-Strasse, West Sector; B Stimson Memorial Chapel, Plitters near Bad Godesberg and Bonn. Church Scotland services are held in the Eng Reformed Church, Begijnhof, Amsterd Schiedamse Vest 121, Rotterdam; Andrews Church, 121, Chaussee de Vleur Ixelles, Brussels; Thomas-à-Becket Chu jointly with Church of England, in H burg; The Scots Kirk, British Emba Cinema, 59 Avenue Hoche (near Et

s; Y.M.C.A. Conference Hall, 37 Quai on, Geneva; Scots Kirk, Avenue de ine, Lausanne; St. Andrew's Church, 7 Venti Settembre, Rome; Church of land, Rua da Arriaga, 13, Lisbon; St. rew's Church, Gibraltar; St. Andrew's rch, Valetta, Malta; Scots Kirk, Funchal, eira. The services are usually 10.30 or 0 a.m.

* * * *

MacMillan

Church on TV

The morning service of the United Church at St. Lambert, Que., will be telecast over CBLT Sunday, May 4th, at 11.00 a.m., E.D.T., Rev. Kenneth MacMillan, minister.

the Rescue

he Methodist Board of Missions in New k answered a cabled appeal for anitheria vaccine from the Methodist Eng- School in Rangoon, by sending 2,500 s, about 13,000 injections, by the first M flight. The shipment arrived in two , the children were inoculated, the lus being donated to the Burma Health t. This swift action held in check an reak of the disease among school iren which could easily have reached emic proportions.

HY WAS JESUS PTIZED?

(*Continued from page* 19)

Lord that day when He stepped forward e baptized by John.

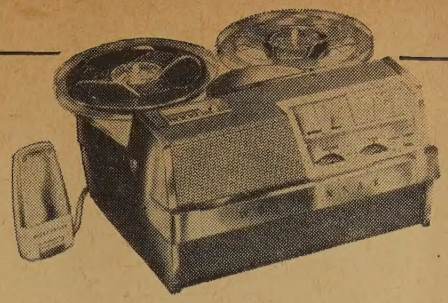
nd when He did, the Gospel writers us what happened. In all such narratives these there is a double significance: t the act signified for Jesus Himself, what it signified to the narrator. This y could only have come from Jesus iself, since it is a story about His inner - consciousness. At least this is the ural conclusion to draw from Mark's unt, where the experience is related as ective, although the later Matthew es it objective, the vision being seen the voice being heard by others besides is. In symbolic language, therefore, is relates this inner experience of His. dove and the voice are poetic images, former symbolizing His endowment the fullness of the Spirit of God; the r symbolizing His assurance of God's for Him, speaking in the words of pture, over which He had meditated so . This experience of baptism set God's and confirmation upon Jesus' life's ation. ●

or further study Professor Ebbutt sugs reading Mark 1: 1-11; Matthew 3: 1-17; e 3: 1-22.

Pastoral Charges Vacant

reported by the Secretary of General Council)

fective June 30 — Valley charge, Truro Presy; Sangster Memorial, Sherbrooke, Que.; lwood, Port Credit, Ont.; St. Stephen's-On-The- Lorne Park, Ont.; Espanola, Ont.; Gatchell, Central, Watford, Ont.; St. Luke's, Sarnia, Camlachie, Ont.



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BIRTH

STOKES — Rev. Robert K. and Mrs. Stokes (Doreen O'Neill), Lacadena, Sask., are happy to announce the arrival of Nancy Lorraine on March 24th, 1958. A sister for Patti.

1. HELP WANTED

A WOMAN to act as assistant hostess and housekeeper at Kaufman House, Cheltenham, Ont., . . . a rest and holiday house for women workers of the United Church. Apply Box 77, THE UNITED CHURCH OBSERVER.

HOUSEKEEPER-COMPANION for elderly lady. Bright cheerful disposition. Minister's widow preferred. Liberal time off. Apply Box 78, THE UNITED CHURCH OBSERVER.

ONTARIO Ladies' College, Whitby, requires a Housemother—a refined, capable widow, with interest in girls. Duties begin Sept. 5th; and a Bursar—permanent position for a competent, intelligent lady with secretarial experience. Accommodation available. Apply to the Principal, giving references and stating qualifications.

THE Lord's Day Alliance could place a field secretary in Eastern, Central and Western Canada. Ministers who are seriously interested please state age and experience. Apply to Room 542, 17 Queen St. E., Toronto, Ontario.

TRINITY United Church, Kirkland Lake, desires the services of an experienced Deaconess; duties to commence September. Apply to Rev. Ben S. Morwood, 53 Duncan Avenue, phone 80.

WANTED—At Albert College, Belleville, Ont., a Housemother for Girls' Residence. Duties to begin Sept. 1st, 1958. Living in Residence is essential. Applicants please write The Principal, giving full information, including names and addresses of two references.

2. EMPLOYMENT WANTED

TWO healthy Christian youths desire work at summer lodge or hotel. Kitchen or dining-room. Available June 30th - August 9th. Good references. Box 79, THE UNITED CHURCH OBSERVER.

UNITED Church Training School student desires summer Church work; has stenographic experience. Box 75, THE UNITED CHURCH OBSERVER.

WIDOW—non-smoker, abstainer, will take charge as housekeeper or companion, willing to travel, musical; interested in church work; driver's license. Box 490, Melfort, Sask.

WOMAN'S companion, child care or secretary wanted by lady for someone travelling to Tokyo this July. C.L.T.S., Naramata, B.C.

2A. PULPIT VACANCIES

AIRDRIE, three-point charge, Calgary Presbytery, vacant July 1, 1958. Fully modern manse, new 1957, two bedrooms. Ten-room school. Minimum salary, travel allowance. Interested ministers contact Jack Shaw, Airdrie, Alta.

BAYSIDE Pastoral Charge, Belleville Presbytery, requires the services of an ordained minister beginning July 1st. Interested ministers please contact Mrs. Reg. Edmondson, R. R. 2, Belleville, Ontario.

BINBROOK (Ont.) 3-point pastoral charge, Hamilton Presbytery, vacant July 1, 1958. Two morning services, other service by retired minister. Close to Hamilton. Interested ministers write Barclay Switzer, R.R. 1, Glanford Station, Ont.

BRIGDEN United Church charge — Lambton Presbytery. Minister required. Write Mrs. Everett Marsh, Box 104, Brigden, Ontario.

CATARAQUI, two-point charge, vacant June 30th, 1958, close to Queen's University. Minimum salary, plus car allowance. Interested ministers please write to J. B. Johnson, Secretary, Pastoral Relations Committee, Cataraqui, Ont.

CHALMERS United Church, Windsor (Walkerville) vacant June 30th, 1958. Inquiries invited by Pastoral Relations Committee, A. R. Davidson, Chairman, address: Chalmers United Church, 897 Windermere Ave., Windsor, Ontario. Phone Whitehall 8-1553.

CHAMPION United Church, Champion, Alberta, vacant July 1st, 1958. Interested ministers please contact Mr. R. A. Maxwell, Box 280, Champion, Alta.

2A. PULPIT VACANCIES—Continued

COMBER, three-point charge in Essex Presbytery, vacant June 30th. Salary above minimum and car allowance. Interested ministers please write Wm. P. Traquair, Comber, Ont.

DUNDURN United Church — three-point charge. Ordained Minister, $3,800.00 plus $800 travel. Thirty miles from Saskatoon on black top highway, forty minutes to University of Sask. Manse: six-room modern bungalow, oil furnace. Public and High School. Contact Mrs. W. L. Thode, Dundurn, Sask.

ELK POINT Pastoral Charge (two points) vacant June 30th. Compact field. Good school facilities. Family manse. Modern conveniences with all utilities. Write Mrs. L. Sumpton, Box 67, Elk Point, Alberta.

EMMANUEL - HILL three-point suburban Pastoral Charge of Sault Ste. Marie, vacant June 30, 1958. Please contact Mrs. K. Donaghue, 19 Weldon Avenue, Sault Ste. Marie, Ont.

EMPRESS - BUFFALO 4-point charge. Location hundred miles north Medicine Hat — vacant July 1st. Applications are invited from interested ministers. Special wishes will be met as much as possible. Write Mrs. E. Fraser, Empress, Alta.

FRANKVILLE - Toledo Pastoral Charge (two-point), Kingston Presbytery, requires an ordained minister. Well-equipped manse in village, good educational facilities. Churches two miles apart. Large Christian Education centre. Interested ministers write A. L. Willows, Toledo, Ontario.

FREELTON-STRABANE Pastoral Charge (three-point) vacant June 1958. Between Hamilton and Guelph. Local Elementaly school, High School bus service. Interested ministers please write R. H. Laking, Freelton, Ontario.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

HAMILTON - ST. DAVID'S United Church. Addition of Christian Education Building planned for this year. Modern manse next to Church. Vacancy July 1st. Interested ministers please contact Sid Wisher, 1919 King St. East, Hamilton, Ontario, Secretary Pastoral Relations Committee.

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

LION'S HEAD Pastoral Charge will be vacant June 30th. Three-point charge, furthest ten miles. Salary well above minimum. Interested ministers contact Howard White, Lion's Head, Ont.

MALAHIDE Charge (One Point) newly amalgamated, situated four miles from Aylmer, Ontario, requires the services of an ordained minister, as from 1st July, 1958. Well - furnished Parsonage on paved road, and near school. Minimum salary. Interested ministers please contact Mr. F. Ingram, R. R. 6, Aylmer, Ont.

MANITOU Pastoral Charge will be vacant June 30. Furnished Manse, oil heating, complete plumbing. Interested ministers please write A. E. Hall, Manitou, Man.

McLENNAN, two-point Pastoral Charge, Peace River Presbytery, vacant June 30th, 1958. Interested ministers please apply to Mr. R. S. Hamilton, Recording Steward, McLennan, Alta.

MERRITTON, Ontario — two-point charge, both within town, vacant July 1; growing suburban community with excellent schools. Write J. H. H. Phillips, 31 Henley Dr., St. Catharines, Ontario.

MONO MILLS, four-point charge, Dufferin - Peel Presbytery. Manse partly furnished, all modern conveniences, situated on Highway 9 seven miles east of Orangeville. High school bus passes door, near Public school. Interested ministers please write Roy Rawn, Caledon East, Ont.

MONTREAL—Minister - Superintendent for Centenary Church and St. Columba House, July 1st. A very rewarding and challenging opportunity. Write—Mr. R. A. Brown, 414 Charron St., Montreal 22, Que.

MOUNT HOPE - CASE, two-point pastoral charge, Hamilton Presbytery, will become vacant June 30th, 1958. Good Public Schools, High School by bus, seven miles from Hamilton. Parsonage oil heated. Interested ministers contact Edwin Hunt, R. R. 2, Glanford, Ontario.

NIAGARA - ON - THE - LAKE, Ontario — Grace United Church, two-point Charge, Niagara-on-the-Lake and Virgil, vacant June 30, 1958. Excellent elementary and secondary schools. Interested ministers please contact Mr. A. J. Derbyshire, Chairman, Pastoral Relations Committee, 153 Prideaux St., Niagara-on-the-Lake, Ont.

2A. PULPIT VACANCIES—Continued

QUEENSBORO Pastoral Charge requires Minis July 1, 1958. Four appointments, churcl close; three services Sunday. Public, High Scho stores, Post Office convenient. Apply Al Ketcheson, Madoc, R. R. 1, Ont.

SANGSTER Memorial Pastoral Charge in Sh brooke, Quebec, will be vacant June 30 Interested ministers please write to A. H. Nob P.O. Box 954, Lennoxville, Que.

SHEDIAC, three-point Pastoral Charge, will vacant June 30th. Interested ministers plea write Rev. C. Armstrong Sales, Shediac, N. Secretary of the Pastoral Relations Committee.

SOUTH BUXTON Charge, Kent Presbyte vacant July 1st. Interested ministers plea write, stating salary expected, to Francis Pea R. R. 2, Merlin, Ont.

SOUTH CAYUGA Charge, Hald.-Norfolk, requi minister for three-point charge July 1st. Exc lent school facilities. Salary, including car allowan $4,000.00. Write Kenneth Rittenhouse, Dunnvil Ontario.

SIOUX LOOKOUT, Ont., St. Andrew's one-po Pastoral Charge, modern church and man vacant June 30th, 1958. Ministers interested plea write Mr. A. G. Morris, Chairman, Pastoral Re tions Committee, Sioux Lookout, Ont.

ST. ANDREW'S United Church, Martintow Ont., vacant. Interested ministers please wr Kenneth McDermid, Martintown, Ontario.

ST. PAUL, 3-point Pastoral Charge, vacant Ju 30th, 1958—largest centre in N. East Alberta two-bedroom manse, fully modern—study in chur hall. Write Frank Navrot, Secretary, St. Paul, Al

ST. THERESE - Ste. Rose Pastoral Charge, vaca May 1, 1958. Salary well above minimu Please write K. G. Brittain, Recording Stewa 173 Filion St., Box 1008, Ste. Rose, Que.

TARA - ARKWRIGHT, two-point charge, vaca July 1st, 1958, due to minister retiring. Int ested ministers are invited to make application Howard Newton, Recording Steward, Tara, Ont.

THAMESVILLE Pastoral Charge — Kent Presb tery, compact 3-point Charge, becomes vaca June 30th, 1958. Interested ministers please wr Mr. S. F. Vale, Thamesville, Ontario.

TRINITY United, Grand Valley, Ontario, thr points, vacant June 30, 1958. Brick parsona oil heat; Public and Secondary Schools. Interest ministers please write W. E. Boggs, Grand Vall Ontario, Secretary Pastoral Relations Committee.

TROCHU, two-point Charge, now vacant, sev miles apart. Well-furnished, modern, new built manse. Minimum salary and liberal car allo ance. Write to Mrs. J. P. Ferguson, Trochu, Al

TUPPERVILLE United—three-point Charge, n vacant. Modern parsonage, fully furnished. points on paved roads. Centrally located. Interest ministers write John D. Forbes, R. R. 2, Wallac burg, Ontario.

TIMMINS, Ontario — First United Church, Cochrane Presbytery, requires an ordain minister after June 30th, 1958. Well-furnish brick manse, with oil heating, good elementary a secondary school facilities. Ministers interest please contact W. A. Patterson, 365 — 6th Aven Timmins, Ontario.

TINTERN, Silverdale and St. Ann's Charge Niagara Presbytery is vacant July 1st. Int ested ministers please contact Gordon Culp, B 151, Vineland, Ontario.

VACANT July 1st, Lawrence Station Charg Elgin County, within 20 miles of London a St. Thomas. If interested contact D. E. Carr Iona Station, R. R. 3, Ont.

WATFORD, Central, three-point Pastoral Charg Lambton Presbytery, requires Minister July 1 1958. Central Church newly built 1952. Oth two churches recently renovated. Large we furnished parsonage, oil heated. Excellent scho facilities. Will pay above minimum salary. Int ested ministers write Mr. H. M. Miller, Secreta Pastoral Relations Committee, Watford, Ontario.

3. PULPIT SUPPLY WANTED

BERMUDA, St. George's. Supply required f the month of June—four or five Sundays— exchange for parsonage and use of car. Apply Rev. Dr. John Freestone, St. George's, Bermuda.

"DAUPHIN, First United Church" — Holid Supply, month of July, 1958. Morning Se vice 11 a.m.; use of manse. Write to E. Marcroft, Dauphin, Man.

CHOIR PERSONNEL

RGANIST - Choirleader available. Male, mid-twenties, United Church member, presently ployed other communion, desires make change ore next September. Excellent references, mem- Canadian College of Organists, past experience United, Presbyterian, Baptist and Anglican vices, now studying advanced organ in Toronto. ll consider offer in Metropolitan Toronto area or acent town, or assistantship in large city church. : 73, THE UNITED CHURCH OBSERVER.

RGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New dern 3-manual Casavant organ being installed summer. Duties to commence September 1st. plicants give age, qualifications and salary icipated, and forward application: Attention airman Music Committee, St. Andrew's River ights United Church, Kingsway and Oak Sts., nnipeg 9, Man.

EQUIRED, Organist and Musical Director for Knox - Metropolitan United Church, Regina, k. Duties to commence September 1st. State lifications, experience, age, and salary expected, h first letter. Direct replies to Music Committee, ox - Metropolitan United Church, Lorne St. and toria Ave., Regina, Sask.

ANTED—Organist and Choirleader for Hespeler United Church — duties to commence on or ut June 1st. Senior Choir of approximately 25 30, splendidly trained, giving faithful services. interested, state salary expected and apply to nk Russ, Chairman Music Committee, Hespeler ited Church, Hespeler, Ontario.

ASSISTANT MINISTERS WANTED

AIRLAWN Church, Toronto, requires a full-time Assistant Minister. Interested ministers may respond with Pastoral Relations Chairman, L. A. elands, 56 Ranleigh Ave., Toronto 12.

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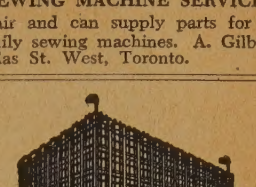

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